

AN APPROACH TO ACHIEVING A MATURE
CHURCH IN KOREA:
THROUGH THE APPLICATION OF SYSTEM THEORY
FOR THE MANAGEMENT OF THE CHURCH

A Professional Project
Presented to the Faculty of
the School of Theology at Claremont
in partial fulfillment of the requirement
for the degree
Doctor of Ministry

Oh Suh Kwon

May 1986

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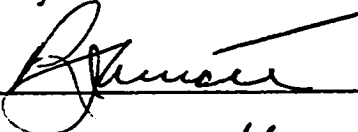
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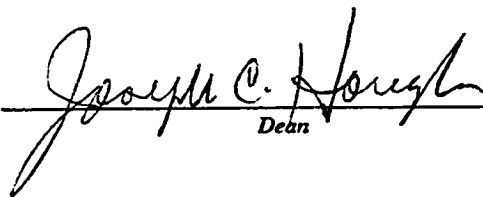
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Faculty Committee


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ABSTRACT

The Korean Protestant church is now moving into its second century of mission. In the past twenty five years, she has shown dramatic quantitative growth, but this rapid numerical expansion has brought about certain dynamic changes which reflect an inner immaturity. In other words, the maturation of the church has not been able to keep pace with the physical growth. She is like an awkward adolescent.

This is a crucial time of crisis of transition in the Korean Church. The main purpose of this project is to analyze factors and problems of church growth and try to suggest practical directions toward maturity. System theory, a theory which has application in many fields besides church management, is used as a tool for achieving this goal.

The main body of this project consists of five parts: [1] the relationships between the church's nature and dimensions, the context of the church and its ministry, and the ministry itself; [2] the theoretical and biblical foundations of church administration; [3] explanation of system theory and its application to church management; [4] analysis of the context--the factors and problems of Korean church growth, including a case study of the Chongkyo

Methodist Church; [5] practical suggestions for working toward a mature church. Each of the above parts represents specific research of the available literature within the subject area except for the case study which was produced by questionnaire.

It is possible for the Korean Church to achieve maturity through correct understanding of mission, program planning, social participation, holistic long range planning, and effective administration. Within these will be discovered better means of planning programs, of educating new members as well as long standing ones, of relating in meaningful ways to the environment and surrounding community, and of making use of small groups for spiritual rather than merely numerical growth. In the future, balanced growth [quantitative and qualitative] which is called holistic growth, will depend on the successful application of system theory to church management.

CHAPTER I

INTRODUCTION

STATEMENT OF THE PROBLEM AND PURPOSE OF THE STUDY

Recently, and especially in the last 25 years, the Christian population in Korea has increased dramatically. As of January 1, 1982, 20 percent [about 8,000,000] of the people are Christian. During the last two decades, church buildings have proliferated and budgets have increased many times. There are good reasons for this.

People are concerned for the future and experience uncertainty about the future in their lives. The Korean War is in the memory of most of the adult population, and the anxieties of that conflict have not been forgotten. Neither has the conclusion of the war eradicated the tensions. The anxieties remain and are very real. The socio-political situation is still in the process of developing and so there is a great deal of uncertainty about the future. Because of this, many people cling to religion, the mainstream of which is Christianity. While it is not yet the religion of the majority, Christianity alone enjoys growth and real commitment from its devotees. In other words, Korea is a Buddhist and Confucianist nation in the same sense that the United States is a Christian nation.

Perhaps even more significant than anxiety and uncertainty as a cause of church growth, is the fact that the people who are now Christians have a great dedication to evangelism. The attitude they have--their faith orientation--is such that dedication to the cause of Christ and devotion to spreading the Good News to others result in great growth. Religious mentality and the historical and social situation of the nation during the dawn of missionary activity are also reasons for church growth. Therefore, there is a double edged cause of this growth: the receptivity of the people on the one hand who need a word of hope and trust in these uncertain times, and on the other hand there is the zeal of the body of Christians themselves in reaching out to those who are not yet Christian.

In spite of the fact that the churches are growing, most of them have other problems which must be solved.

First, churches are growing but not maturing. In many of the churches the goal is "growth" itself. It is true that most of the churches have indeed grown, but this very growth has caused instability. It seems that after a church has grown initially from a seed into a full grown church, it must find a new emphasis to take the place of just numerical growth. Once it has grown up, its main reason for being has been accomplished. Buildings are built, budgets are raised, and people are added to the

rolls, but this alone will not sustain a church over the long run as a main purpose. Eventually there comes a time when the internal needs must be addressed. A time comes when the condition of the church in terms of the nature of church and its ministry must be addressed.

While a system of management has evolved in our churches to meet the needs of managing the rapid growth, the systems is based mainly on experiential matters. There is some, but not much theoretical basis for the approaches to management. There are methods and concepts which are applied, but church management as a distinct discipline is not at all familiar to our church leaders.

Therefore, the issue of maturity needs to be dealt with and the structures of church management need to be informed by sound church management theory. There must be intentional and fundamental changes to deal with achieving balance within the church rather than letting physical growth continue to be the force which dictates the direction of the church.

Second, there needs to be training of lay leadership through planning for mission. Presently, the sense of mission is understood primarily in the dimension of personal evangelism. There is no real consciousness of the larger meaning of mission, the real purpose of the church. These lay leaders need to be brought to realize this in their own

lives and history.

Finally is the issue of relationships with neighbors and society. Even though the church has grown up in size, there is as yet no growth of relationships with neighbors, no outreach, no sense of global responsibility and such things. Church growth is one thing and the social problem is quite another. Nowadays, many of the intellectuals worry about the future of the church in precisely these terms--that the church does not see itself in any way as having a stake in the sociological issues, but rather sees itself as outside of them.

The purpose of this project is to explore the possibilities of applying system theory to church management as a means of bringing about real maturity in the church in Korea.

METHOD OF STUDY

1. The library research in the field of the church and its ministry, management and administration:

For preparing the project, materials have been collected about church and ministry and about administration and management of the church. The theoretical part of the project will rely upon research through reading in this field.

2. For the information of the Korean Church:

1984 was the centennial year of Korean Protestant mission. Because of this, a great wealth of material is available dealing with evaluation of the history of the church in Korea and suggestions for the future. Some of this material is available through my personal contacts. It will be reviewed and critiqued in terms of the project thesis, as well as to see what it might offer that is different from conventional approaches to these problems.

In addition to that, one church is selected as a case study. It will be analyzed in terms of how it has grown--what has been its pattern of growth. Then, the way towards a more mature church can be sought and the appropriate methods for achieving this will be discovered.

3. Finally, these two parts will be integrated and synthesized to produce a proposal for achieving real growth in terms of maturity and not merely numerical growth.

THEORY

During the church management class [Summer 1983], my first insight for the necessity of this project was awakened. There was a strong feeling about our church growth--that it is not mature but is very lopsided on the side of physical and numerical growth. So, more stable administration is needed for more stable growth and for

better maturity in the churches. Church management in terms of system theory has been found to be a very effective tool for achieving mature churches.

First of all, perception of the meaning of system theory and how it is related to church management will be sharpened. Then, analysis of the context of the church will be done in order to find the way to mature growth. Finally, methods of church management will be devised towards this goal that are specifically related to the system theory as applied to church management.

CHAPTER II

THE NATURE AND DIMENSIONS OF THE CHURCH AND ITS MINISTRY

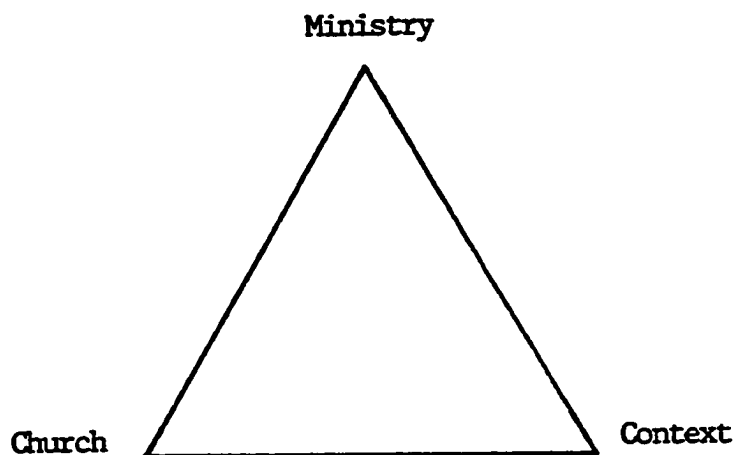
How does one define the ministry in today's world? The ministry can be defined in relation to the nature and dimensions of the church in the concrete world historical situation. With the changing times the nature and dimensions of the church have changed slightly. Accordingly the shape of the ministry has been constantly reformulated. The church has existed and been expanded by the ministry, and the meanings of the church and the ministry have been influenced by the contextual situation [the concrete world historical situation]. The ministry finds its tasks through understanding the church in today's situation. H. R. Niebuhr said it as follows: "Without a definition of church it is impossible to define adequately the work of the ministry."¹

To begin with, the nature and dimensions of the church and the concrete world historical situation will be described and then the meaning and shape of the ministry will be discussed.

The following diagram shows the relationship among

1. H. R. Niebuhr, The Purpose of the Church and Its Ministry (New York: Harper & Row, 1977) 18.

church, ministry, and its context.



I. THE NATURE AND DIMENSIONS OF THE CHURCH

A. The Nature of the Church

1. The Church as the People of God who have responded to His calling.² First of all, the church is the People of God who have responded to His calling. Ekklesia, a Greek word meaning "the church," is derived from "ek" which means "out" and from "kalein" which means "to call."

In the Old Testament, God chose the people and the people responded to His calling.

Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing [Genesis 12:1-2].

2. The terminology, Church as the People of God is used by many scholars including Hans Küng. This part of the paper, however, does not fully rely upon them.

God called Abram and he responded and as a result Israel became a chosen people and a chosen community. The important thing to be considered is the reason why God chose Abram [Israel]. It was not by his goodness, righteousness or merit but only by God's love toward him. Another reason was that God wanted to love the other nations through the Israel as instrument. God blessed Abram in this way: "by you all the families of the earth will bless themselves" [Genesis 12:3]. God's concern is not just for individuals but also for nations. God's calling which began with Abram is continued in the New Testament through the birth of Jesus and his death and resurrection.

But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of Him who called you out of darkness into His marvelous light. Once you were no people but now you have received mercy [I Peter 2:9-10].

In the New Testament period, God calls us through Jesus Christ because He loves us and we become the People of God responding to His calling.

Therefore, the church is the People of God, every person within it who has responded to God's calling. God called us not only because He loves us but also because He wants to love others by using us, God's chosen people.

2. The Church as the Body of Christ.³ In the New Testament the most significant image to describe the church is "the body of Christ" [I Cor. 12 and Eph. 4]. There is no contradiction between the concept of the church as the People of God [calling and responding] and the concept of the church as the Body of Christ because God's love was fulfilled through Christ.

Alvin J. Lindgren mentioned the church as Body of Christ under four headings as follows:

- [1] the church is Christ's body--Christ is the head of the church,
- [2] the corporate unity of the church,
- [3] the church as a continuation of Christ's ministry,
- [4] the church as a living organism.

What follows is a description of the church as the body of Christ, as quoted above.

The church forms one body just as Christ had one body. God has only one people "in Christ" even though everyone's gender, class, and race are different: man or woman, rich or poor, educated or illiterate, Jew or Gentile, white or yellow. The term "in Christ" is used 164 times in the New Testament. This means the church has corporate

3. The terminology, church as the Body of Christ is also used by many scholars. Among them I agreed with and relied upon Alvin J. Lindgren's perspective.

4. Alvin J. Lindgren, Foundations for Purposeful Church Administration (Nashville: Abingdon Press, 1983) 44.

community relationships. This sense of community relationship with the brothers and sisters "in Christ" [Koinonia] is an essential characteristic of the church in all times and places.⁵

Christ as the head of the church means our personal commitment to Christ as Lord. The church as a Body of Christ continues Jesus' redemptive work in this world today and is the instrument to express Christ's spirit and Gospel in our time and culture through proclamation. God's love in Christ's work should be continued and expanded in ministry. Also, God gave spiritual gifts which are various but from the same spirit [I Cor. 12:4]. "Just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ" [I Cor. 12:12]. Every person who is a member of the body must use the spiritual gifts which God gave to him for the growth of the body.

Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love [Eph. 4:15-16].

At the same time, the church as the Body of Christ means not a static organization but a living organism which is a

5. The meaning of Koinonia is related to one of the dimensions of the church: fellowship and mission.

dynamic one under the activity of the Holy Spirit and the living Christ.

3. The Church as a Fellowship of Redemptive Love.⁶

Christianity is not simply an idea, a creed, a form of worship, or an institution. Alvin J. Lindgren indicated that "Christianity is basically concerned with the matter of relationships--God's relationship to man, man's relationship to God, and man's relationship to man."⁷ At the same time, "Christianity is God's self-giving love--as seen in Christ."⁸ H. R. Niebuhr has said it as follows: "No substitute can be found for the definition of the goal of the church as the increasing among men of the love of God and neighbor."⁹ Hence, the mission of the church is to provide an opportunity to experience God's self-giving love within its relationship in the world.

In the New Testament the term "fellowship" is translated from a Greek word "Koinonia." "The grace of the Lord Jesus Christ and the love of God and the fellowship [Koinonia] of the Holy Spirit be with you all" [II Cor. 13:14]. This does not mean simply a self-centered style of

6. This terminology is adopted from Lindgren, 53-58.

7. Ibid., 53.

8. Ibid., 55.

9. Niebuhr, 31.

fellowship. This fellowship is the relationship with God and the person through the Holy Spirit. The purpose of this fellowship is both receiving the love of God and witnessing it to others. So Alvin J. Lindgren says:

In thus sharing with one another their own experiences of God's love, each person is strengthened in his own love of God and also his love for others. Hence this fellowship is a redemptive experience binding those involved closer to God and to one another.

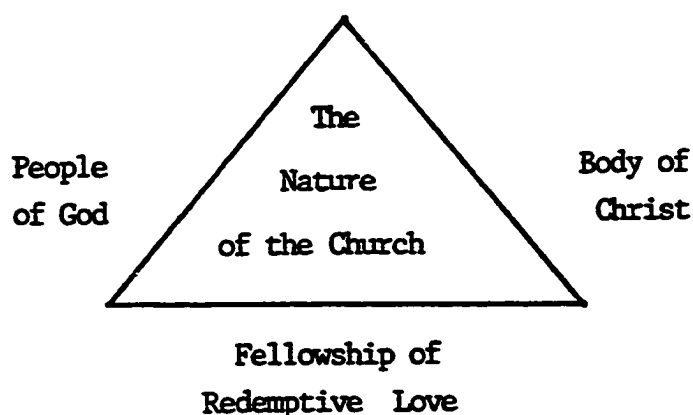
Of course, redemption is not a completed fact but a continuing experience.

In a word, the fellowship of redemptive love means God's love and the love for others. In the Holy Spirit, sharing this fellowship strengthens the faith of one another and is expressed as witnessing God's love toward non-Christians who do not know His love like this. This fact is deeply related to Dr. Joseph Hough's opinion that the evangelical task of the church is creative/redemptive work for the whole world through sharing and caring, which means living through Jesus Christ. And this is to be expressed through a life of service as a role of servant.¹¹

The nature of the church is expressed in the following diagram:

10. Lindgren, 56.

11. Joseph Hough's lecture "Theological Perspectives," Fall 1983.



B. The Dimensions of the Church

According to John Deschner, practical theology focuses upon the congregation's life in the threefold sense of worship, fellowship, and service.¹² The church must concern itself with the congregation's life in order to make it better. The reason for the church's existence is continuing Christ's ministry through developing and activating the congregation's life. Therefore, the separate dimensions of worship, fellowship, and service will be described, then functions related to these dimensions will be discussed.

1. Worship. The word "worship" is said to stem from the words "worth" and "ship" and is accordingly defined as the acknowledgement of God as the supreme value and the ascription of the supreme worth to Him. The core of worship is God's acting to give his life to human beings and to bring human beings to partake of that life. In other words,

12. John Deschner, "Preface to Practical Theology" (unpublished, 1981) 4-11.

it is God's revelation of Himself in Jesus Christ and our human response.

Worship is the central and most meaningful activity in the life of the church. All Christians worship Almighty God as Creator and Redeemer. However, according to John Deschner, worship does not mean simply our doings for God but the openness of our lives to God.¹³ So, worship never becomes a form or a practice for discipline as disciples. It is important to take part in the vital relationship between God and individuals through worship. At the same time, it must be acknowledged through worship that God is our Creator, and our own abilities and strengths are not enough to live in this world as Christians. God is the source of salvation.

The Greek word "anamnesis" is untranslatable into English but has a meaning near to memorial, commemoration and remembrance.¹⁴ This word expresses the theological meaning of worship. It recalls what God has done in the past. In the present is acknowledged the meaning of God's action and respond to it through praises and thanksgiving. For the future hope is found through probing God's mighty acts of the past and present. Having hope for the future is

13. Ibid., 9.

14. J. G. Davies (ed.) The Westminster Dictionary of Worship (Philadelphia: Westminster Press, 1976) 15.

a mystery of faith. So the meaning of anamnesis includes the past, present, and future just as our worship includes remembrances of the past, response to the present, and hopes for the future about God's love and redemptive work. The dimension of worship which was explained by John Deschner is related to the functions of preaching, sacramental administration and reception, liturgy, arts, etc.¹⁵

2. Fellowship. This dimension is related to the nature of the church as the fellowship of redemptive love, so this will be described briefly.

The church is a loving community of fellowship. Through baptism and communion, Christians have fellowship with God and with other Christians. In the New Testament church, this fellowship was very important. "You are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God" [Eph. 2:19]. Paul explained why this fellowship of saints was so important: "I long to see you, that I may impart to you some spiritual gifts to strengthen you, that is, that we may be mutually encouraged by each other's faith, both yours and mine" [Rom. 1:11-12].

Through fellowship the church members [Christians] strengthen one another's faith. Having this fellowship, the

15. Deschner, 33.

church witnesses the love of this fellowship to the world. Especially today there are many situations where serious conflicts exist between people of different status or position. Therefore, the love of fellowship should be spread to situations under serious conflict. This fellowship is also related to mission [service]. The dimension of fellowship is also related to functions of pastoral care, church education, church discipline, church administration, spiritual discipline, church government and polity, etc.¹⁶

3. Service. In this part, service will be described in terms of its relationship to mission as one of the dimensions of the church.

In the Gospel of John [20:19-23], the resurrected Jesus reappears to his disciples. His first words were "Peace be with you." His next words were to send them out into the world, "As the Father has sent me, even so I send you." The mission message for the church is rooted in the context of Jesus' reappearance. The disciples of Jesus were hiding with fear behind a locked door after Jesus' death. At that time, Jesus broke through the locked door to give his peace and to commission them. Jesus breaks through all the barriers and walls of artificial protections to call us

16. Ibid.

to our commission. All of the Gospel missionary calls place God's mission in the midst of life, where fears abound: fear of age, fear of life, fear of death. The call to mission of John's Gospel locates missionary opportunities where divisions exist: between rich and poor, man and woman, young and old, hope and despair, peace and war, and between races or nations.¹⁷ In this situation, our commission, expressed by sharing God's love and Christ's peace, can bring about a reconciliation between those who have conflicts and can close these divisions.

During the time from Jesus' resurrection to his ascension, he gave his disciples the great commission:

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age [Mt. 28:18-20].

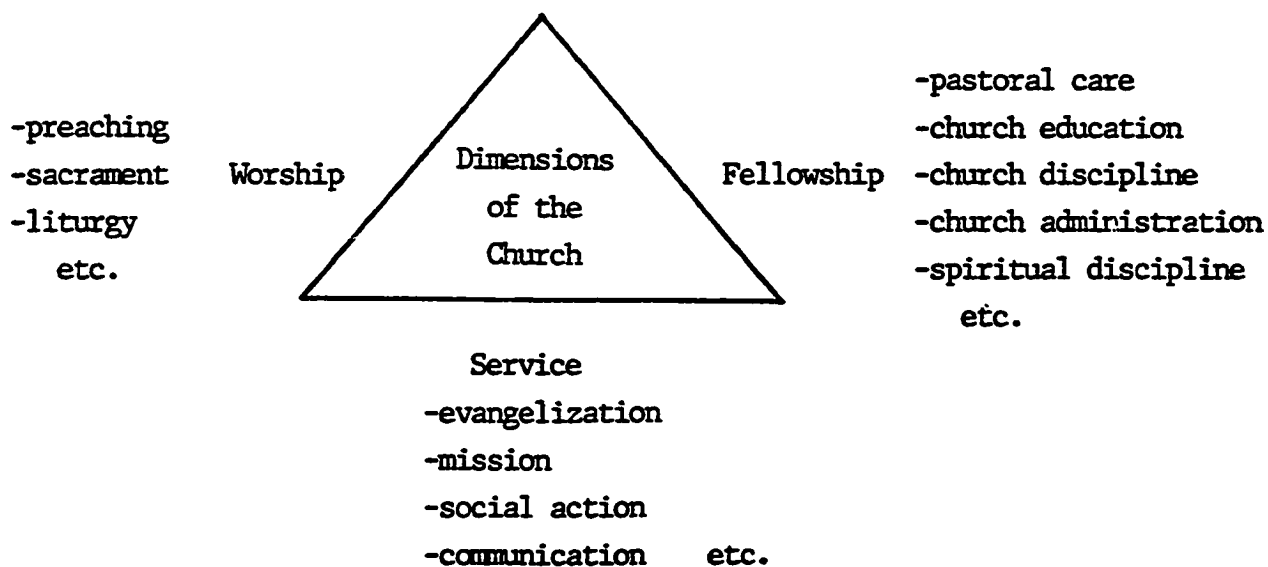
And in the Acts, Jesus mentioned mission again as follows: "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witness in Jerusalem and in all Judea and Samaria and to the end of the earth" [Acts 1:8].

The service of Christians to their neighbors and the

17. "The Global Connection" (pamphlet) (General Board of Global Ministries, U.M.C., October 1982).

world will be expressed by witnessing to God's love and Jesus' peace. This is mission. So, the realm of mission [service] must include not only the dimensions of depth and breadth in relation to individuals but also those of political and sociological systems.¹⁸ As mentioned above [in the nature of the church as a fellowship of redemptive love] Christians must share their experiences of God's love and care toward this world. This is fellowship and service to neighbors.

Consequently, all of these dimensions are not separated but incorporated, as in the following diagram.



18. Tracy K. Jones, Jr. Our Mission Today (New York: World Outlook Press, 1963) 112.

II. THE CONTEXT OF THE CHURCH AND MINISTRY

A. General Situation

Many problems in this world are characterized and caused by conflicts. Some of these conflicts are caused by the imbalance between the rich and the poor, the dominated and those dominating in terms of economic and political differences--the situation from which liberation theology originated. In addition, we are frequently talking about world hunger at the same time many people are troubled by super-nutrition. This conflict arises because of the imbalance between malnutrition and super-nutrition. Some of our troubles are caused by ideological conflicts, between North and South, East and West. There is an example of this in Korea. Because of this conflict, Korea spends more than 25% of the national budget for national defense. We can see the irony between the arms race expenditures and the effort to keep social justices. So we keep hundreds of times the nuclear warheads than the amount needed to smash the world into dust right now.

Sometimes conflict is experienced between statuses: class, caste, race, and gender. Feminist theology was originated by women who felt oppressed by men. Many times conflicts are found between employees and employers which is a kind of class struggle. Also conflicts are caused by

different skin colors--that is, racism. Black theology came into existence because of this conflict.

One of the world's troubles takes place because of loss of our identities and our hopes. This puts us into despair and fatalism. Therefore, we are destroying the environment around us rather than maintaining it harmoniously.

B. The Context of Ministry in Korea

1. The Religious and Cultural Background. Our country, Korea has a long history. It possesses its own native religions. The faiths of our folk religions were naturalistic and animistic, and not organized in any formal ways. They were extremely vital but were based on fear and anxiety.

Many people are concerned about the uncertainty in their lives. Through the spread of scientific education, the development of technology and industry has been one of the dominant factors shaping Korean society today. Nevertheless, many people, educated or not, villagers or urban dwellers, rich or poor, still seek answers to the uncertainties that confront their daily lives. Modern technology does not answer basic questions concerning the nature of human beings or existence, or about the unseen power that seems to control one's destiny. In searching for

answers to deal with these insecurities these people cling to the traditional folk religions such as Shamanism and Buddhism. But the character of Confucianism is different from those of others. The basic ideas of Confucianism are as follows: The fundamental problem in society is humans. If humans can control their desires and inclinations so that they do not cause friction with others, society will be peaceful. On the more positive side, since humans have good, altruistic elements in them, these should be developed to help the person to achieve his potential and to play his part in maintaining a healthy and fulfilling society for all.

In the uncertainties of the future, many people cling to folk religions, and that phenomenon is related to the socio-political situation of our history.

2. Socio-Political Situation. According to the armistice agreement, South and North Korea were to be separated by a Demilitarized Zone [D.M.Z.] and the reunification of Korea was to be brought about through political negotiations. But it has failed to reunify over the last 30 years. Consequently, there has been no peace, and reunification is still only a dream for the Korean people. The political situation has not been comfortable. After independence from Japan's 36 year occupation, the democratic government system was introduced to Koreans who

were used to the Imperial regime. The system [power] of the Korean government has since been changed five times by student demonstrations and military coup. Most of those in power who have resigned from the presidency were dictators under the influence of a special situation--not having enough experience with democracy--and always threatened by Communists in the North.

Nowadays the consciousness of the people has been changed through education, so they, especially students, expect true democracy from the government. Korea needs a government which has a strong leadership. We are still confronted with the threat of the North despite our burning desire for true democracy. This is a dilemma in our society. So, the more they are worried about an uncertain future in Korea, the deeper the people seem to be inclined toward religion.

3. Analysis of Present Christianity. The history of Protestant mission in Korea is one hundred years old. Pietistic tendency is one of the mainstreams of Christianity in Korea. The deeper strength of pietistic tendency is spiritual and is nurtured by prayers and supported by unwaivering convictions. The Christians of Korea have focused inner resources of spiritual power to endure and to survive during the most intensive persecutions of modern times, for instance, the Japanese occupation and the Korean

War. But the same conservative pietistic tendency has also made Korean Christianity narrow and lacking in social concern. On the other hand, the history of Korean Christianity is full of political protests, social revolutions and evangelical demonstrations. The church was deeply involved in the independence movement from Japanese occupation. Nowadays Korean Christianity concerns itself with social justice, protests against corruption, and the defense of freedom which sometimes cause agonizing conflicts with blind patriotism, loyalty and obedience to "the recognized" power.

Christians try to be liberated from economic problems, anxieties, social structures, uncertain futures, and conflicts with others. Through conservative pietistic tendency, personal faith and the power of endurance of any difficulties are greatly strengthened. But sometimes the lack of consciousness of mission and social concern among Korean Christians is painfully evident. Of course, some of them express their social concerns through means such as urban industrial missions, but these are uncommon. Our Christianity has powers and capabilities on a personal level which are supposed to translate into social change inside and outside Korea. Some have gone abroad for foreign missionary work. They say that the missionary enthusiasm of the West has declined and it is time for Korean Christians who have the vitality and faith to take over the continuing

challenge of world evangelization. It is one of our tasks in the ministry in our situation to move the power and dynamics of our Christianity to a social level.

4. The Ordained Minister in Ministry. We have some problems in our ministry from having grown rapidly. We have many ministers who have a good experience. In spite of that we need a more well-balanced growth between theology [theory] and field experience [practice], because some of our ministers have trouble between the theology which they learned at the seminary and the real lives of their ministry. According to Thomas W. Ogletree, "knowing, doing, and being are by no means essentially separated or opposed. Essentially, they belong together, constantly interpenetrating, conditioning, and shaping one another."¹⁹ Having a gap between knowing and doing in ministry is one of the tasks which needs to be solved in our ministry. There are many well-experienced ministers in the field, but they need more theoretical studies for ministry. At the same time most theologians need more understanding about practical ministerial situations.

Many ordained ministers are all-around players with charismatic powers in Korea. Usually, when ministers are ordained, they receive a commission for baptism, eucharist

19. Don S. Browning (ed.) Practical Theory (San Francisco: Harper & Row, 1983) 98.

and benediction. In the book Baptism, Eucharist and Ministry, ordination was explained as follows:

The ordination denotes an action by God and the community by which the ordained are strengthened by the Spirit for their tasks and are upheld by the²⁰ acknowledgement and prayer of the congregation.

As in this perspective, ministers think that they have charismatic power in themselves which is acknowledged by the congregation. This phenomenon is related to our family tradition which is father-centered. We need an authority in order to work as ministers, so ministers can guide and involve the congregation.

III. MINISTRY

A. What is Ministry?

Karl Barth describes the nature of ministry as follows:

The nature of ministry is a declaration of the gospel, its explanation or explication, and 'evangelical address,' i.e., the application of the gospel to the situation in time and place of those who are addressed.²¹

This definition is very clear and definite. The nature of ministry is carrying out the dimensions of the church [of

20. Baptism, Eucharist and Ministry (Geneva: World Council of Churches, 1982) 30.

21. Eric G. Jay, The Church (Atlanta: John Knox Press, 1978) 368.

course, these dimensions could not be understood without knowing the nature of the church] in this world [in time and place].

And Karl Barth also mentions the forms of ministry as follows:

[1] to praise God; [2] the proclamation of the Gospel in the assembly; [3] instruction of the community; [4] evangelization in the immediate surroundings of the community; [5] mission to non-Christian lands; [6] the ministry of theology; [7] prayer; [8] the cure of souls; [9] personal example of Christian living; [10] diaconate in the sense of bringing relief to the needed in and outside the community; [11] prophetic actions; [12] the establishment of fellowships²² between nations, races, cultures and economic classes.

But the nature of ministry and the forms of ministry are of the same dimension. At any rate, it is necessary to clarify the area of ministry as follows: [1] development of faith through worship, education and prayers; [2] discipline as Jesus' disciples through training--values, knowledge, and practice of the church and Christian life, attitude toward the world [our context of life] and mission; pastoral care--guiding them to spiritual life and encouraging them to free themselves from conflicts and anxieties to save their lives; [3] mission and evangelism--declaration of the Gospel to the world through mission, and establishment of fellowship between countries, races, cultures, ideologies

22. Ibid., 369.

and classes in order to reconcile them.

B. Minister as the Agent of Ministry

1. Ministry of the Ordained and Not-Ordained.

According to Schillebeeckx's book, Ministry, the New Testament communities point to the variety of ministries such as described in Pauline, Matthean and Johannine communities: the twelve, prophets, apostles, teachers, overseers, presbyters, preachers, evangelist, etc.²³ At the time, the distinctions between bishops, presbyters and deacons were vague. These were only forms of ministry [characteristics of work] not special statuses. The clericalization of the ministry had begun after the time of Constantine, explained by Schellebeeckx:

the church ordination or appointment to the 'order of office-bearers' clearly became more attractive because the clergy was seen as a more exalted class in the church in comparison with the more lowly 'believers.'²⁴

Any ordination was carried out by the community for recognition and sending to a particular church community.²⁵ In the second Millenium, by the Fourth Lateran Council [1215], "the eucharist can be celebrated 'by the priest who

23. Edward Schillebeeckx, Ministry (New York: Crossroads, 1982) 11-29.

24. Ibid., 39.

25. Ibid., 47.

has been validly and legitimately ordained."²⁶ This meant that the link between the ministry and the local community was broken and the meaning of ministry became more narrowed. In other words the ministry was understood as the work of a whole community in the early time, but was understood as only a minister's work later on.

According to the book of R. E. Osborn, In Christ's Place, he concluded the ordination as follows:

We may therefore define ordination as a corporate act by the church in which, for the sake of the faithfulness to the gospel, it appoints certain persons to the work or public ministry.²⁷

He understood the ordination as an appointment to public ministry.

According to Hans Küng, "the word, 'priest,' is not used anywhere in the New Testament for someone who holds office in the church."²⁸ He maintained that the doctrine of the universal priesthood of all believers is a fundamental truth of Catholic ecclesiology. And he regretted that Catholic theology has treated ecclesiology as a

26. Ibid., 54.

27. Ronald E. Osborn, In Christ's Place (St. Louis: Bethany Press, 1967) 213.

28. Hans Küng, The Church (New York: Image Books, 1976) 466.

hierarchology.²⁹ In a word, the apostolic succession is continued by the whole community of the church not by the individual succession.

The minister is to be understood as the agent of ministry. Ordination is related to the ministerial work not to the heirarchical status of the ministerial work. As we reviewed Schillebeeckx and Osborn on the early church, we see the church acted in appointing persons for the ministerial work which was shared in the corporate ministry of service to the church and the world. As years went by, the church became more organized and separated from the community and the concept of ordination was changed to the hierarchical status.

Then, who is going to take care of ministry? Also, the shape of the ministry has been changed appropriately over time. A minister still has the roles of priest and prophet. But the roles of a minister as an administrator, and organizer, and a manager are recently emphasized in this world through our ministries. Therefore, ministry must include the works of the whole community and the church as it did in early times. Because these functions of ministry cannot be fully accomplished only by ministers, the laity of the church must participate in the ministry.

29. Jay, 401.

What is the difference between the ordained minister and the non-ordained layperson? It depends on the matter of specialization. When I was ordained I received a commission by the bishop to do eucharist, baptism, and benediction. All of the works of ministry except these three are allowed to the layperson in Korea. And the ordained minister is not supposed to take any secular job [traditionally in Korea] and to devote himself/herself to the ministry. These three things, as holy rituals, are thought to be different from other works of ministry. Ordination is not only an appointment to the work of public ministry but also a permission as a specialized vocation to do these three things which represent the authority of a minister. Except for these three things, a lay person can take charge of work in order to develop and be active in the ministry as a non-ordained minister.

2. Role of the Minister. The traditional role of a minister was conceived by Calvin as involving three functions: prophetic, priestly, and kingly. A desirable ministry is well-balanced with these functions. The prophetic function means preaching, the priestly function involves administering, counseling, and sacrament, and the kingly function means the organizational activities such as managing, planning, and training.³⁰

30. Alvin J. Lindgren and Norman Shawchuck, Management for Your Church (Nashville: Abingdon Press, 1981) 16-18.

H. R. Niebuhr described the concept of minister as a pastoral director. In one's work the pastoral director carries on all the traditional functions of ministry: preaching, leading the worshipping community, administering the sacraments, caring for souls, and presiding over the church.³¹

Actually, all of these are necessary roles of the minister even though their expressions are varied in accordance with their perspectives. The content and meaning of each of these are similar to each other. These roles of the minister need to be clarified in terms of functions with my perspective as follows:

- [1] Prophetic and priestly function--preaching and sacrament;
- [2] Pastoral and spiritual director-pastoral counseling, caring for souls, guiding to spiritual life for overcoming conflicts and to establish fellowship with others; instructorship--educating the Christian's life [values, mission, and social concerns] and spiritual discipline;
- [3] Managership--managing, planning, and training for church activities [especially for mission with reconcilable perspective] as an enabler of church activities.

C. Task of Ministry--How can it be done?

31. Niebuhr, 79-94.

Urban T. Holmes III has explained this state of ministry as crisis ministry and takes into account four elements: "the narrowing of ministry to that carried out only by an educated cadre, the loss of the natural community, the disestablishment of the clerical role, and the disenchantment of culture."³² The problem, which he has pointed out, has deepened the purpose of the ministry. We must consider the community, the culture [as context], the role of the church, and the role of the minister in our ministry.

1. The Task of Ministry Related to Its Content. The tasks of ministry are related to the dimensions of the church: worship, fellowship, and service. The ministry makes the congregation's life activated in terms of these three things. But, in our concrete world situation, especially in Korea, how are the functions of the church to be carried out? What is needed to carry out the functions of the church? What is needed to carry out the ministry in today's situation? These questions relate to the actual focus of ministry.

Liberation through reconciliation is part of the answer. "Reconciliation" must be emphasized in ministry. As a reconciler, Jesus reconciles God and humans, humans and

32. Urban T. Holmes, III, Ministry and Imagination (New York: Seabury Press, 1981) 5.

other humans in different classes, cultures, nations and races. The Bible says,

All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not continuing their trespasses against them, and entrusting to us the message of reconciliation [II Cor. 5:18-19].

The fundamental problem in this world is the human condition as mentioned above in the context section. If humans could learn to control their desires and inclinations so that they would not cause friction with others, then this would become a peaceful place to live. How can we control ourselves? We follow Jesus as a reconciler through the education and discipline in our worship, fellowship, and service. This becomes possible through the trials and experiences of humans and by the power and influence of the Holy Spirit. The conflicts between all the differences must be reconciled through the will of God in Jesus Christ. Also our liberation from oppressive conditions including political, economic, physical, ideological, and racial should be carried out through reconciliation.

Recently the tendency of student movements for democracy and labor union movements has become more violent. To achieve our hope and developmental situation, it is necessary to find the way to resolution. That is reconciliation--reconciliation between the poor and the

rich, the dominating and the dominated, employers and employees. Of course, it is not easy but it is the vocation, so we have to try through Christian faith. Spiritual discipline will go a long ways toward achieving this. That is why spiritual discipline is very important to us in the congregation's life. We get power and insight to overcome our troubles including historical events and personal difficulties.

Then, another focus of ministry is "hope." In our situation we really need hope in our lives. Many people are placed in despair and anxiety who should be led to have hope through our efforts. What is hope to us in this world? Our hope is to have a good relationship with God so that reconciliation can be achieved and hostilities and conflicts can be eliminated. Hope is for the liberation from all oppressive conditions in the world. This is both our inner and outer hope for this world. This hope can be accomplished by spiritual discipline as Jesus showed and taught us.

2. The Task of Ministry Related to Its Structure. As mentioned above, we have lots of well-experienced ministers but still they need more theoretical resources for their ministry. This is caused by problems in theological education. Theory and practice have no dialogue or mutual examining. Most ministers in Korea, after graduating from

the seminary, struggle to apply the theory [theological education] to their ministerial situation. So, the rapid growth of our church will require building up the theory of ministry, because we have sufficient experience with ministry. It is like Thomas W. Ogletree's opinion about "knowing", "doing", and "being" belonging together, constantly interpenetrating, conditioning, and shaping one another. This is one of our tasks of ministry which is related to its structure.

3. The Task of Ministry for the Mature Church.

Recently, especially during the last twenty-five years, Korean churches have grown dramatically. Not only the Christian population but also the scale of their budgets has expanded so rapidly that the churches have become larger and larger. This rapid growth of Korean Christianity was not accidental; there are many reasons. At the same time, there are both positive and negative results from this dramatic growth. Particularly some of the problems that the large churches have never experienced before are clear examples that Korean Christianity has problems to be worked out. As the church looks forward to the second century of Protestant mission during its centennial celebration, the major task that it has to consider seriously is to seek the proper direction. Then it can pursue a careful analysis of the factors that made the growth possible and the problems that it should deal with for the growth in the second century of

Protestant mission. The direction will involve the analysis of the problems that have evolved from the church's concentration on its numerical expansion and creative suggestions for growth toward a more holistically mature church through application of church management in terms of system theory.

IV. CONCLUSION

Ministry can be defined as carrying on the nature and dimensions of the church in the concrete historical world situation. Ministry is to carry on the worship, fellowship, and service in our present situation which includes the past and prepares for the future to solve the conflicts by means of reconciliation and spiritual discipline. The ordained ministry, which is characterized by specialization, is required to accomplish an efficient and effective ministry in cooperation with the work of the whole church and community. The role of a minister is to achieve and to continue Jesus' ministry including prophetic and priestly roles, pastoral and spiritual director's function, instructor's role, and manager's role.

CHAPTER III

BIBLICAL AND THEORETICAL FOUNDATIONS OF CHURCH ADMINISTRATION

I. ADMINISTRATION AND MANAGEMENT

A. The Relationship between Administration and Management

To begin with the relationship between administration and management must be clarified. What does administration mean? Some distinguish administration from management, while others use administration and management interchangeably. Robert J. Arnott, professor at the School of Theology at Claremont, uses these two words interchangeably and he has explained his reason for doing that as follows:

to recover the larger meaning of the word 'administration' which has been too narrowly conceived in the church, so that it may again be understood in the sense given to it by the Oxford Universal Dictionary, 'the management of public affairs, government.'

On the other hand, Alvin J. Lindgren and Norman Shawchuck treat the conception of management as belonging to the administration area. Lindgren and Shawchuck insist that the pastor has three roles in terms of Calvin's description

1. R. J. Arnott, "System Theory and Pastoral Administration", Christian Ministry Vol. 3, No. 5 (September 1972) 14.

of the office. The three functions of a pastor are prophetic [Preaching], priestly [pastoral-sacramental activities], and kingly. Kingly function means administering wisely and effectively the resources God has given the church. This kingly function includes management, planning, and training.²

Whether management is distinguished from administration or whether they are the same, the meaning and scope of administration and management is not very different. According to Webster's New World Dictionary, the meaning of administration and management is not different. Therefore, even though we use two words, administration and management, interchangeably, that is not much consideration.

B. Location of Administration

On the whole, the meaning of administration is very limited: it simply refers to ordinary office routine and paper-work. D. V. Donnison and his colleagues protest against such a narrow view of administration in the book Social Policy and Administration [1965, pp. 40-41]:

In common parlance the word 'administration' often refers to a special form of work which may be contrasted with other kinds of work-with 'policy making' or

2. A. J. Lindgren and N. Shawchuck, Management for Your Church (Nashville: Abingdon Press, 1981) 16-18.

'professional work' for example. Though this usage may be convenient for distinguishing different aspects of the administrative process and the capacities required at different points in an administrative hierarchy, it too often restricts and confuses the questions the serious student of the subject should be asking. 'Administration', for him, should include all the activities and influences that determine the character and outcome of the tasks he is studying. He is interested in all who participate in these processes and contribute to their outcome whether or not they happen to be called 'administrators', and whether or not they are employed by the agency whose work he is studying.

Not only in the society but also in the church, the meaning of administration is limited and its role is often ignored. Until now, most Korean seminaries give major attention to preparing the minister as a preacher, as a religious educator, and as a counselor. This state is similar to that in America of 25 years ago. Many of the books related to church administration have been published since 1960. In Korea, protestant ministers, however, must expend time administering the affairs of the church without adequate training, textbooks, or guides. For effective ministry, we refer to administration as holistic ministerial work, not simply ordinary office routine and paper-work but also including policy making, process, and outcome.

What is the root of administration? This is very important to understand for the character and scope of administration. According to Arther Merrihew Adams, the

3. Cited from Peter F. Rudge, Ministry and Management, (London: Tavistock 1962) 4.

English word "administration" developed from the Latin verb "administrare" which means "to serve". The major Biblical word is a term that means "servant" or "waiter".⁴ The words "minister" and "administrator" are related. Lowell Russell Ditzen explains it this way:

The word itself implies that the management and administration of the affairs of the church, the direction and superintendence of its program, the execution of its policies and its principles, though they deal with material matters, provide opportunities for furthering the church's spiritual vitality. And in this role as in that of prophet or priest, the minister can serve both God and man.

As examined above, the root of administration is related with holistic ministry, not with simply paper-work or not with mundane office routine.

C. Definition and Categories [Content] of Administration

We need to examine some scholar's definition and categories [content] of administration for a clear understanding of it.

Dr. Robert J. Arnott defined management as follows:

4. Arther Merrihew Adams, Pastoral Administration (Philadelphia: Westminster Press, 1964) 13.

5. Lowell Russell Ditzen, Handbook of Church Administration (New York: Macmillan, 1962) 2.

Management is that process by which any society allocates its resources and values in the task of seeking to realize its hopes.⁶

He dealt with management as a process which is a road to reach individuals' or communities' goals. Paul Hersey and Kenneth H. Blanchard have a similar definition. In their book, Management of Organizational Behavior, they defined management as working with and through individuals and groups to accomplish organizational goals.⁷ Therefore management can be applied to various kinds of organizations such as business, educational institutions, hospitals, and political organizations, etc. In terms of this definition, according to Dr. Robert J. Arnott, management includes some factors and it requires the following process:⁸ [1] making decisions [whether privately or in committee]; [2] planning [for the future]; [3] implementing decisions [or plans already made]; [4] evaluating [what has been done in order to learn from it]; [5] communicating [with people on every conceivable subject].

According to Alvin J. Lindgren, administration is

6. Arnott, 15.

7. Paul Hersey and Kenneth H. Blanchard, Management of Organizational Behavior (Englewood Cliffs: Prentice-Hall, 1977) 3.

8. Arnott, 15.

not simply activity but activity which has purpose, and its purpose being determined in the context of a particular field such as business, education, and church, etc.⁹ With this perspective he defined administration as follows:¹⁰

Administration is the task of discovering and clarifying the goals and purpose of the field it serves and of moving in a coherent, comprehensive manner toward their realization.

Continually, he insists that this definition of administration which is achievement of purpose has three important implications. To begin with, this definition of administration says something about the qualifications of the administrator. Secondly, it implies that each separate field of administration is unique. This means that methods of administration in different fields are different from each other. Finally, administration methods are not only different from field to field but also different from separate situations within any one field. Therefore, administration which has purpose and goals will be applied to each field and to situations through available methods.¹¹

In his definition of administration and its

9. Alvin J. Lindgren, Foundations for Purposeful Church Administration (Nashville: Abingdon Press, 1983) 22.

10. Ibid., 23.

11. Ibid., 23-24.

implications, we can find some of the factors of administration. First of all, the function of administration is to clarify the purpose and goals individuals' or organizations'. Then through administration we try to find a way to reach the goals or achieve the purpose. In this process, we call out available resources, leadership, etc.

Harris W. Lee defined administration in the context of church life in his book Theology of Administration as follows:¹²

Administration may be defined as a discipline helping the church to order its life, enabling it to move toward the fulfillment of its mission.

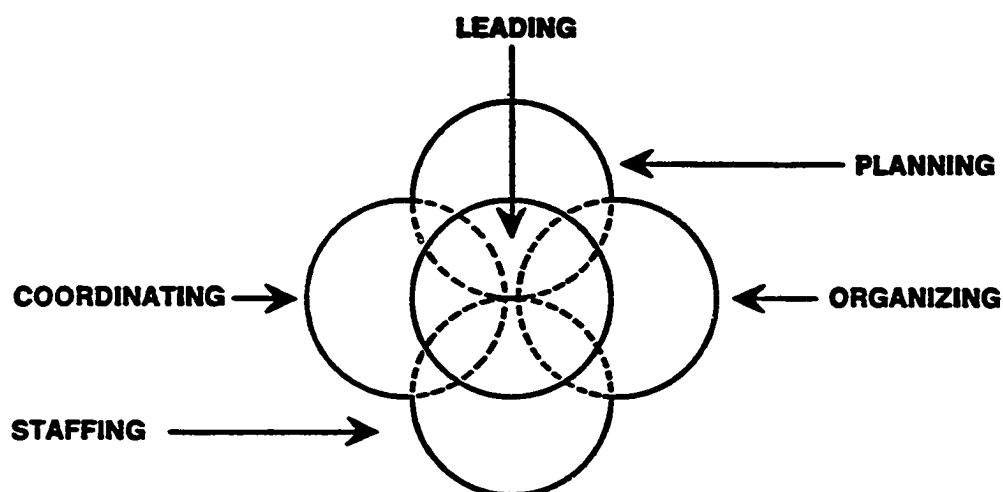
This definition is focused on mission as a primary task of the church. So administration touches congregations' doing which is related to fulfillment of mission. He suggests a scope of administration according to the following diagram:¹³

According to Harris W. Lee's explanation,

[1] Leading as a function overlaps the other functions and so it is the most inclusive.

12. Harris W. Lee, Theology of Administration (Minneapolis: Augsburg, 1981) 5.

13. Ibid.



- [2] Planning seeks to set direction toward the future and includes needs assessment, goal setting, prioritization, procedural policies and check points or evaluation.
- [3] Organizing deals with structuring, defining areas of responsibility, delegation of authority, clarifying interrelatedness, and providing for accountability.
- [4] Staffing includes recruitment, education and skill sharpening of personnel for the required tasks.
- [5] Coordinating implies synchronization and harmony of the work, preventing duplication and maximizing efficiency.¹⁴

As examined above, even though their descriptions of administration differ slightly, the meanings are not significantly different. Minimally, administration must include these factors:

14. Ibid., 5-6.

[1] Clarifying the Objectives

To begin with, the goal and purpose, whether individual or organizational, must be discovered and clarified through the function of administration.

[2] Planning

The managerial function of planning includes selecting policies, programs, priorities, procedures, and finding resources and methods for achieving them.

[3] Organizing and Implementing

Through the managerial function of organizing, people coordinate with each other and put resources into a system in order to accomplish its goal. This function includes job description, clarification of relationships and responsibilities, and assignment of authority. Also this function includes selecting the people, training and developing their skills. Finally, this function provides an interconnection between the various subsystems or the total organizational system.

[4] Controlling and Coordinating

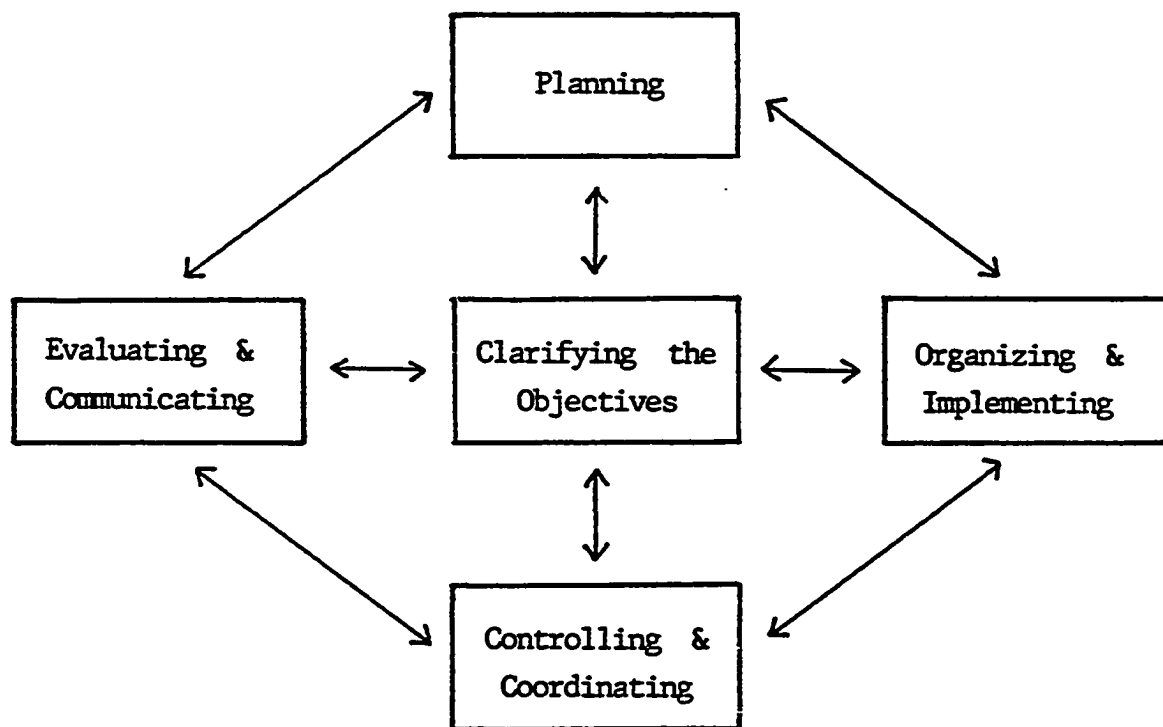
This function is essentially needed so that the various organizational subsystems perform in conformance to the plans. This function includes measurement and

correction of work which is related to the accomplishment of goals and plans of the subsystems and of the total organizational system.

[5] Evaluating and Communicating

In this step, the function of evaluation and communication is to check up what has been done, then interchange information for the next set of plans.

The following diagram expresses the interrelationships of the above managerial factor.



According to Alvin J. Lindgren, however, we find two

basic approaches to church administration today. The one is to develop a program which thoroughly deals with all areas of church life. It should provide fully detailed written time schedules, training procedures for leaders, and techniques required to effectively promote the program. An alternative approach is to have in place a set of administrative principles which can be adapted to and applied in various situations and problems.¹⁵ However, for the mature church, we must carry out two types of approach side by side.

D. Administration and Administrator

Why is administration needed in the church?

According to Harris W. Lee, administration is necessary in the church for the following reasons: The church is a human organization constituted of real people and dealing with real issues. Another reason is that the church is corporate, a community of people who function as a group. The church as a group needs for goals to be clarified, resources identified, and plans developed. All this is the work of administration. The final reason is that the church has a mission. Without careful planning, organizing, and executing, that mission can never be carried out in the

15. Lindgren, 19.

16. Lee, 6-7.

church.¹⁶ Even though he explained as above, especially the third reason, the task of administration is related to the whole of ministry, including but not limited to mission. In terms of this viewpoint, administration is necessary for total ministry. In general, the church has three dimensions: worship, fellowship, and service. And ministry has three elements such as the development of faith through worship, education, service, etc.; discipline of the people as a Jesus' disciples through training--Christian life, etc.; mission and evangelism. However, without careful planning for holistic ministry, organizing and controlling the works of ministry, and inputting new information for new planning through evaluation, we can not carry out the ministry effectively. It can be compared to an orchestra warming up before a concert. Therefore, for the holistic ministry of a mature church, the administrative functions are very important.

What is the role of the minister as an administrator? Arther Merrihew Adams defined the administrator as follows: "The administrator must plan, organize, find and train leaders and workers, offer some guidance, and encourage discipline."¹⁷ However, he explained the characteristics of the relationship between the church and its administration as follows:

17. Adams, 14.

The fellowship of believers is under the administration of Christ, the great head of the church. He orders their lives, plans, organizes, finds and trains leaders and workers, offers guidance, and exercises discipline. ... The church is his body and is expected to carry out his purpose on earth.¹⁸

This statement is very important in church administration because it clarifies the character of church administration as it relates to Jesus Christ. Even though church administration uses the concepts and methods of general administration, it must relate to the carrying out of Jesus Christ's purpose.

Alvin J. Lindgren points out some functions of the administrator. "Administrator must recognize the uniqueness of every situation and work with a flexible set of principles, keeping the goals, both near and distant, clearly in mind."¹⁹ As he indicates the administrator must always contemplate the goals which are to be served; how to reach the goals; how to call out all available resources and leaders, etc. Generally, the role of minister has three kinds of functions as follows: prophetic and priestly function; pastoral and spiritual director; managership.²⁰ However, the function of managership helps the other

18. Ibid.

19. Lindgren, 21.

20. About this was discussed in chapter II. The Nature and Dimension of the Church and Its Ministry.

functions and enhances a more holistic and effective ministry because all of the functions need to employ managerial methods to accomplish their goals.

II. BIBLICAL AND THEORETICAL FOUNDATIONS OF THE CHURCH ADMINISTRATION

Nowadays, the Christian churches use the resources of social science [from the secular world] in order to carry out mission, and it is not surprising. Sometimes Paul used philosophical methods to clarify the faith for Gentiles [Greek]. More recently, the church has used another secular science for more effective ministry--that is administration [management]. Even though we borrowed the concept and method of administration from outside of the church, we need the biblical and theoretical foundations of it in the church.

A. Church Administration as God's Gifts to the Church

In Romans, God has given gifts for God's ministry as follows:

Having gifts that differ according to the grace given to us, let us use them: if prophecy, in promotion to our faith; if service, in our serving; he who teaches in his teaching; he who exhorts, in his exhortation; he who continues, in liberty; he who gives aid, with zeal; he who does acts of mercy with cheerfulness [Romans 12:6-8].

This demonstrates that God has provided various gifts individually to us, however, those gifts must be used to achieve God's purpose on earth. In Ephesians, Paul

continued speaking about this as follows:

And his gifts were that some should be apostles, some prophets, some evangelist, some pastors and teachers; to equip the saints for the work of ministry, for building up the body of Christ [Ephesians 4:11-12].

All of the gifts are needed for the work of ministry for building up the body of Christ. Even though our body has many parts and all the parts do not have the same function, we have only one body [Romans 12:4]. As examined above, in Romans 12:6-8 and in Ephesians 4:11-12, Paul's emphasis is on the gifts, which were given from God, for the work of ministry.

In the Pauline letter of I Corinthians, Paul described God's gifts for ministry as follows:

And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues [I Cor. 12:28].

The list of the gifts [charismata] of the Spirit is proper to consider not only as gifts for ministry but also gifts to the church. Apostolos is the gift of the apostolate. Prophetes is the gifts of prophecy. Euaggelistes is the gifts of proclamation. Dunameis is the gift of miracle. Iama is the gift of healing. Glossolalia is the gift of ecstatic utterance. Didaskalia is the gift of teaching. Oikonomia is the gift of administration. All of those gifts were given from God for the work of ministry. Even though

the character and functions of the gifts are different from each other, the important thing is that each functions to bring about unity in Christ. Because, "there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one" [I Cor. 12:4-6]. Especially, Oikonomos, from which we get our word economics, means steward who is manager, guardian, "one who is over a house".²¹ Thomas C. Oden, professor of Theology at Drew, explained that all Christians are in a general sense stewards in terms of I Corinthians 4:1 "This is how one should regard us, as servants of Christ and stewards of the mysteries of God". And "the pastor is also the steward of the resources of the community and charged with the administration of the work and mission of the church".²² The author of the Epistle to Titus indicates that a major function of bishop is stewardship as follows: "For a bishop, as a God's steward, ... [Titus 1:7]. Another passage speaking about stewardship is:

As each has received a gift, employ it for one another, as good stewards of God's varied grace: whoever speaks, as one who utters oracles of God's' whoever

21. Thomas C. Oden, Pastoral Theology (San Francisco: Harper & Row, 1983) 80.

22. Ibid.

renders service, as one who renders it by the strength which God supplies; in order that in everything God may be glorified through Jesus Christ [I Peter 4:10-11].

In the above, the function of stewardship was expressed as "stewards of the mysteries of God" and "stewards of God's various grace", however, stewardship requires "trustworthiness" [I Cor. 4:2] and "working by the strength which God supplies".

According to Harris W. Lee, the Greek word for administrator is kubernesisis which is used to describe the role of a helmsman on a ship. And he used as an example The Theological Dictionary of the New Testament as a basis for his opinion as follow:

The reference can only be to the specific gifts which qualify a Christian to be a helmsman to his congregation, i.e., a true director of its order and therewith of its life. What was the scope of this directive activity in the time of Paul we do not know. This was a period of fluid development. The importance of the helmsman increases in a time of storm. The office of directing the congregation may well have developed especially in emergencies both within and without. The proclamation of the Word was not originally this.... No society can exist without some order and direction. It is the grace of God to give gifts which equip for government. The striking point is that when in verse 29 Paul asks whether all are apostles, whether all are prophets, or whether all have gifts of healing, there are no corresponding questions in respect to anti-lentpseis and kubernesisis. There is a natural reason for this. If necessary, any member of the congregation may step in to serve as deacon or ruler. Hence these office, as distinct from those mentioned in verse 29, may be elective. But this does not alter the fact that

for their proper discharge the charisma of God is indispensable?²³

This quotation demonstrates that societies or communities or organizations need some order and direction for existing. The role of administration is to help their existence. In the church, "administration is, rather, and entirely legitimate form of ministry, inherent to the church's life, given as a gift from God".²⁴ Therefore, the administrator is a true director of the Christian's life just as the helmsman guides the ship in the sea. Furthermore, administration, which is translated as stewardship, is provided as gifts from God, through the Spirit, for the works of ministry, and that is one of biblical foundations for it.

B. Church Administration as Practice by God's People for More Effective Work in Ministry

There are other roots of administration which are practiced by God's people.²⁵ For this matter, Moses' case, Jesus' case, the case of the Early Church, and Paul's case will be used as examples.

1. Moses' Case. One day, during a journey to the

23. Gerhard Kittel and Gerhard Friedrich (eds.) Theological Dictionary of the New Testament (Grand Rapids: Eardman, 1970) 1036, quoted from Lee, 9-10.

24. Lee, 10

25. Ibid., 8.

promised land, Jethro, who is Moses' father-in-law, observed the long lines of people who were waiting to see Moses because of trivial matters, leaving him with neither time nor energy for longer concerns. Jethro advised Moses to get himself organized:²⁶

You shall represent the people before God, and bring their cases to God; and you shall teach them the statutes and the decisions, and make them know the way in which they must do. Moreover choose able man ... and place such men over the people as rulers of thousands, of hundreds, of fifties, and of tens. And let them judge the people at all times, If you do this, and God so commands you, then you will be able to endure, and all this people also will go to their place in peace [Exodus 18:19-23].

Moses had too much work to do. For more effective works, Moses used administrative techniques according to Jethro's advice.

In Numbers, when Moses needed some help in the wilderness, God instructed Moses to select seventy elders to assist him.

And the Lord said to Moses, "Gather for me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; I will take some of the spirit which is upon you and put it upon them [gifts]; and they shall bear the burden of the people with you, that you may not bear it yourself alone [office] [Numbers 11:16-17].

In parentheses words are interpretation of Ted W. Engstrom.

26. Ibid., 9.

And he insists that the Lord's promise in verse 17 for the anointing of these men is to serve in the official new capacity.²⁷

In the above case, while Moses led the people of Israel to God's promised land, his burden was too heavy. So through Moses' father-in-law's advice and God's instruction he chose able men to delegate his work in order to more effectively lead them. This is an excellent example of administrative techniques and methods.

2. Jesus' Case. This part is related to the nature and dimensions of the church. Jesus' appointment of His disciples has purpose.

And he appointed twelve, to be with him, to be sent out to preach [Mark 3:14].

The second reason for Jesus' appointment of his disciples needs to be considered. That is to continue Jesus' ministry, which is God's purpose, in this world. Jesus appointed seventy additional workers.

the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come. And he said to them, "The harvest is plentiful, but the labors are few: [Luke 10:1-2].

27. Ted W. Engstrom, Your Gift of Administration (Nashville: Nelson, 1983) 23.

The reason for the appointment of seventy additional workers is that more laborers are needed because the harvest is plentiful. In this case, we can discern Jesus' administrative intention, which is behind his appointment of disciples and additional workers in order to accomplish the work of ministry.

3. Case of the Early Church. In the period of the Early Church, the membership of congregation dramatically increased. Some people were complaining because the work of ministry was not getting done by the twelve apostles, some important details were being neglected.

And the twelve summoned the body of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the world" [Acts 6:2-4].

This is the reason for the appointment of deacons. However, was the role of these seven deacons something new?

According to Ted W. Engstrom, the answer to this question is no because separation of function is what made it work as an office.²⁸ Prior to this appointment of deacons, all of the works were carried out by apostles including taking care of the poor and serving tables. But for the effective ministry, the apostles' functions had to be divided into

28. Ibid., 22.

preaching the word of God and taking care of the congregation. This is a developed managerial process and office work began to become detailed. At the same time, this is more effective for the proclamation of the Gospel in the world.

4. Paul's Case. In II Corinthian Chapters 8-9, Paul urges Corinthian Christians to complete the raising of money for the relief of the needy Christians in Jerusalem Church. Successful collection helps to bind Jewish and Gentile Christians together in a bond of brotherhood, so the success of this is very important for Paul's ministry. Through examining II Corinthian Chapters 8-9, we can find some of Paul's administrative methods and skills which are very evident. According to Harris W. Lee, through these chapters, we can assume Paul's role as leader, exercising initiative and suggesting the motivation and direction for raising the money. Paul planned the whole effort with foresight and care. Paul sent Titus at the appropriate time with his letter. He planned to have prepared in advance the gift they had promised to make even before his visit there [II Corinthian 9:5]. "Paul arranged the appeal to be well organized and coordinated. Paul was a preacher, teacher, and evangelist, but he also exercised oversight in the church and between congregations".²⁹ It is obvious that

29. Lee, 9.

Paul used administrative methods and skills for better effectiveness in ministry. Leading, planning, organizing, coordinating, etc., all are essential factors of the administrative process.

Furthermore, there are other good examples in I Corinthian about making administrative decisions. Paul sent the letter to the Corinthian Church because their problems were quite serious. For example, there was division in the church [Paul, Apollos, Peter], lawsuits against fellow Christians, there was a question about eating food offered to idols, and about order in the church [speaking in the tongues, etc.]. All were problems caused by various leadership at that time. They had misunderstood about the nature of God's gift of the gospel to them through calling men to apostleship to be God's instruments. Therefore, in each case Paul says in effect, "Let the local church operate in such a way that it fits in with the character of the whole church, as it has been given in Christ."³⁰ At the same time Paul insisted that answers to specific administrative problems can be properly given only as they are seen in the perspective of what the gospel is and what the church ought be.³¹ All of these matters are related to the nature and dimensions of the church which is discussed in the Chapter I.

30. Lindgren, 26.

31. Ibid., 27.

C. Church Administration resting upon a God-centered,
Person-oriented Polarity Principle

As a matter of course, church administration must be considered in terms of a relationship among God, the church, and administration. In general administration one does not think about God, but only about organization or institution. Of course, we can treat the church as organization or institution, however, without God's work, the church cannot exist in this world. In this situation, Alvin J. Lindgren suggests one approach to church administration which rests upon a God-centered, person-oriented polarity principle. He explained that, like a battery, with positive and negative poles which must be connected to release its power, church administration must be both "God-centered" as knowledge of God as the source and life of the church's mission, and "person-oriented" as recognition that God so loved the world, that he sent his own son to make known his love for every person.³²

His approach is very important because in our experience we have been biased either toward God-centered or person-centered programs and administration in the church. As a result of that, we lost the meaning and effect of

32. Ibid., 61.

program or administration. Therefore, this polarity principle, God-centered and person-oriented, is the basis for balanced and effective church administration which will be introduced next.

This part relies almost exclusively on Foundations for Purposeful Church Administration by Alvin J. Lindgren.³³

1. God-centered. In terms of the nature and dimensions of the church, the church is of God. There are certain characteristics which are intrinsic to its very nature; characteristics which a person must accept and cannot change. Historically, when the church was not God-centered, it became institution-centered. This happened in the Middle Ages. Today's church has a trend which is becoming program-centered or pastor-centered. Alvin J. Lindgren suggests four factors for God-centered church administration.

First, the church exists to please God rather than to please people. Even if the church is always active, we cannot say that it is effective. For example, frequently, a sermon considers the hearer's pleasure and delight but neglects to sound a prophetic word. In that case, the hearer awards a sermon an "A" but on God's report card, it is an "F". Even if the congregation crowded the sanctuaries

33. Ibid., 60-71.

on Sunday or attended all of the meetings during the week, it is merely an active church. So Lindgren insists that "whether or not anything happens to relate persons vitally to God or strengthen them spiritually is more important in God-centered administration than attendance statistics or neatly executed programs by committees".³⁴

Secondly, a careful study of the Scripture is essential in a God-centered approach to church administration. How can the church membership be involved in a clear understanding of the Christian faith and experience a vital commitment to it? This subject is one of the chief concerns of the administrator. They, the church members, will probably become involved through the study of Scripture by the minister, vital preaching from the pulpit and dynamic worship, Christian education, prayer and fellowship groups, pastoral care, and well-chosen opportunities for lay witnessing and service.

Thirdly, the establishment of a vital personal relationship to God is basic. The meaning of Christian faith is more than having an intellectual understanding of the nature of God. It also includes a personal commitment to God and a personal acceptance of Christ as Lord and Saviour. It is essential for God-centered church administration that

34. Ibid., 62.

a personal commitment to Christ exists, not only in the minister as administrator but also in all of congregation. The church attempts in many ways to establish and enrich this personal commitment through vital worship both public and private, small koinonia groups, continuous pastoral care and counseling, well-chosen service opportunities, as well as missionary and evangelistic outreach experiences, etc. About this, Lindgren suggested that "Christian commitment must be made and kept meaningful. Christian commitment must be viewed as an ongoing experience that has a beginning but no ending".³⁵

Fourthly, mission and evangelism are seen as fulfillments of the church's purpose. In examining the nature and dimensions of the church, it has been clarified that God called the church into being because of God's love for all persons. It is obvious that mission and evangelism involve lay witnessing and are bound up with the very nature of the gospel and mission of the church. He insists that "God-centered church administration seeks to involve the whole church in understanding and participating in this its mission".³⁶

The new trend of evangelization is a holistic

35. Ibid., 63.

36. Ibid., 64.

approach. In the Fifth Assembly of W.C.C. in Nairobi, the most distinctive phrase used to outline the mission of the church was the description of it as the whole church bringing the whole gospel to the whole person in the whole world.³⁷ Even though discussing about holistic evangelization is not a main issue in this part, it is clear that the whole church must participate in its mission.

2. Person-oriented. It has now been shown that the church is of God, however, at the same time, the church is for humans. God's purpose for the church is to be achieved in and through persons. God's love for persons has used persons to speak and act out God's revelation. Furthermore, God became a man in order for us to know the nature and depth of God's love to persons. It is significant that Christ did not leave a written record of his teaching, but he commissioned his followers to be his witnesses. He recognized that only through these persons could the meaning of God's love be revealed through his crucifixion and resurrection and be transmitted to the world. In church administration, which is person-oriented approach, the central concern of the church is persons. This means that what happens to a person in the life of the church is of primary importance. Therefore, the church must be concerned

37. Rodger C. Bassham, Mission Theology (Pasadena: William Carey Library, 1979, 99-101.

for what happens to persons through worship, preaching, education, group meetings, programs, pastoral ministry, and every other kind of experience within the life of the church.

First, programs and activities are kept in their proper perspectives. To begin with, the meaning of this principle is that program exists to serve persons and not persons to serve program. The more important thing is what happens to person than what happens to program. The only reason for having any program in the church is the contribution it can make to enrich the levels of the persons touched by it.

Secondly, a person-oriented approach underscores the importance of personal relationships as a means of communicating the gospel. Alvin J. Lindgren understood that the core of the gospel is love. It is true. This love has meaning only as experienced by a person and that meaning is best communicated in an inter-personal relationship. Thus he insists that "who the pastor is as a person is more important than what he does [functionally] or says [verbally]".³⁸ The pastors communicate their interpretation of the gospel in every relationship they have, such as in personal counseling, a committee or a group meeting,

38. Lindgren, 67.

preaching in worship, a social contact, or functioning as presiding officers in a meeting. An administrator must seek to enlist and train all members of the church to become a ministering community to their own culture and community because persons are the most effective means for communicating love. This is the clue for how the church can permeate the secular world. Therefore, he emphasized that "perhaps society is to be redeemed not by the institution of the church but by the witness of church members acting and witnessing as Christian persons in their daily 'secular', social, and vocational life, where the decisions that change the world are actually made".³⁹

Thirdly, this concept lifts up the importance of pastoral care and interpersonal relationships in the life of the church. In the concept of person-oriented church administration, pastoral care is of great importance for ministry because through it the pastor has a face-to-face, one-to-one relationship with persons. This relationship will create a flow or movement of the interpretation of the meaning of Christian love and faith. This is also related to a gospel of love. Through significant experiences of pastoral care, the pastor will come to an understanding of the congregation, therefore, he/she can choose the appropriate attitude, and methods. For carrying out a

39. Ibid.

person-oriented administration, training is needed. It should be designed to produce adequate understanding of the Christian gospel, a clear insight into personality dynamics, self-insight of the pastor into his own personal strengths and weaknesses, and supervised clinical experience in ministering to persons.

Fourthly, alertness to redemptive opportunities in group meetings. The wise administrator must always be alert to what is happening to persons as they participate in the various kinds of meetings in the church. By this awareness, the administrator is better able to work toward effective and enriching group experiences in the life of the church. In other words, an administrator must be concerned for what happens to persons in the program and group life of the church.

The above has explored church administration which rests upon a God-centered, person-oriented polarity principle in terms of Alvin J. Lindgren's perspective.

III. CONCLUSION

In this chapter, to begin with, there has been set forth an understanding of administration in terms of its root, location, definition, content, process, and the role of an administrator. Clarifying the objectives, planning, organizing and implementing, controlling and coordinating,

evaluating and communicating are the essence of managerial process. Administration is related directly to its definition, content and process. Then, the biblical and theoretical foundations of church administration have been sought. Church administration is understood as stewardship, one of God's gifts. Furthermore, administration has been practiced by God's people in both the Old and New Testaments in order to make ministry more effective. Finally, one of the principles was introduced in terms of Alvin J. Lindgren's perspective which is a God-centered, person-oriented approach to church administration. There has been a great degree of reliance on Lindgren, but his precepts are vital presuppositions for any good system of church administration as well as for pastors whose functions include administration.

CHAPTER IV

SYSTEM THEORY AND CHURCH MANAGEMENT

Nowadays, system theory is applied to many fields of study, including church management. My own interest in this theory developed after seeing an example of efficient church management, in this case applied by system theory. Before exploring the relationship between system theory and church management, the concept of system theory will be defined.

I. SYSTEM THEORY

A. The Character of Systems Approach

According to the book, Organization Theory, the distinctive qualities of modern organization theory arise from its foundations in the biological sciences, its reliance on empirical research data, its interest in interdependencies of all kinds, and its orientation towards environmental interchanges. Furthermore, modern organization theory bases its analysis of complex organization upon system ideas.¹ The following questions are directly addressed by the systems approach.²

1. William G. Scott, Terence R. Mitchell, and Philip H. Birnbaum, Organization Theory: a structural and behavioral analysis (Homewood, IL: Irwine, 1981) 43.

2. Ibid.

- [1] What are the vital components of the system?
- [2] How do these parts interact with each other?
- [3] What processes in the system link these parts and allow them to work together?
- [4] What is the system trying to accomplish?
- [5] What system elements ought management be attentive to for the health of the system?
- [6] What is the nature of the system's interaction with the environment?

Some factors of systems approach are in evidence. The obvious thing is viewing the organization as a whole. System theory is concerned with the investigation and performance of the organization as an integrated whole.³ Wolf stressed a need to view organization as a system of causality and he also emphasized the importance of viewing organization as a whole, not just parts in isolation.⁴ Therefore, the character of systems approach is viewing organization as an integrated whole.

B. The Nature of Open System Theory

As Katz and Kahn explain, "Open system theory is an approach and a conceptual language for understanding and

3. Richard A. Johnson, Fremont E. Kast, and James E. Rosenzweig, The Theory and Management of Systems (New York: McGraw-Hill, 1967) 64.

4. Op. cit., 44.

describing many kinds and levels of phenomena."⁵ Any dynamic, recurring process, any pattern of events that is repeated within a larger context can be subjected to the approach and major concepts of open system theory. Three of these concepts, i.e., input, transformation, and output, describe the way as an open system function. When the system and some sectors of its immediate environment interact, input and output occur. When a process occurs within the system only, this is termed transformation, and output reoccurs in a cyclical pattern in any open systems.⁶

Several factors identify an open system. A coding process occurs by which an open system limits the reception of inputs. Also, an open system has a peculiar or typical output transmission. As Katz and Kahn relate, there are several other properties which are characteristics of an open system: negentropy, which counteracts the tendency of all systems to run down; feedback, a willingness to be receptive to information resulting from its own functioning; homeostasis, the tendency to maintain an equilibrium within the system; equifinality, the attaining of one effect by use of different pattern; differentiation, or the development of a more complex structure; and coordination or intergration

 5. Daniel Katz, and Robert L. Kahn, The Social Psychology of Organizations 2nd ed. (New York: Wiley, 1978) 752.

6. Ibid., 752-753.

of parts.⁷ The core concept of system theory [input, transformation, output] is very interesting in our situation. Many Korean churches are concerned about output such as church growth, well-trained lay people, etc. But if care is not taken for the input and transformation process, one cannot anticipate good output. Of course, all processes are related to boundary and environment. Applying this theory is a way to holistic ministry because ministry must be treated as an integrated whole.

C. Developmental Stages of Open System Theory

Katz and Kahn mentioned that the roots of open system theory go deep and that the lines of historical development are not clear. In spite of that, they point out four conceptualizations, which relate to the system view of organizations.⁸

1. Marxian Theory. Marxian theory is the most systematic in terms of dealing with social structure and its social-psychological aspects. The strength of this theory is its breadth and depth, but it also has weaknesses. This theory does not overcome being limited to one period in history and only to certain localities, and concentrates too much on internal dynamics. However, in relation to system

7. Ibid., 753.

8. Ibid., 4-9.

theory, Marxian theory exemplifies the capacity of a system for changing the environment. Unlike Marxian theory which has a short-range view, open system theory attempts long range predictions concerning social structure and includes environmental considerations.

2. Talcott Parsons and Structural Functionalists.

The theorists who are structural functionalists have examined social structure in terms of the function they serve. This theory is similar to Marxian theory in that "they seek the functions of a system not so much in the limited operations of its subsystems as in its impact on the whole society."⁹ But Marxian theory focuses on social change through radical revolution from capitalism to socialism, while Parson's interest is social stability.

3. Allportian Event-Structure Theory. F. H. Allport is one of the few psychological theorists who conceptualize social structure as a cycle of events. Allport expressed his point of view as follows:

Causation, in the structural view, is not historical, nor linear, but continuous, time independent and reciprocally cyclical. One looks for it neither in society nor in the individual, as traditionally seen as separate levels or agencies, but in the compounded

9. Ibid., 6.

patterns of structuring which are the essential reality underlying both.¹⁰

4. General System Theory. General system theory, as proposed by von Bertalanffy, offers an all-encompassing view of science. General system theorists seek to identify the similarities across levels, looking for a unified science, from the study of a single cell to the study of society. All living systems have characteristics of boundary crossing, feed back, subsystem coding, information overload, input, throughput, and output.¹¹ The obvious thing is that the general system theory should be open to system theory.

D. Common Characteristics of Open System Theory

Katz and Kahn point out the ten elements which are common characteristics of open system theory:¹²

1. Importation of energy. All social structures require some form of external energy. Since they are not self-sufficient or self-contained, they import the needed energy from the surrounding environment.

10. Allport, F. H., A structuronomic conception of behavior: individual and collective. I. Structural theory and the master problem of social psychology, Journal of Abnormal and Social Psychology 64 (1962) 19, quoted in Katz and Kahn, 7-8.

11. Katz and Kahn, 8.

12. Ibid., 23-30.

2. The throughput. The meaning of throughput in the system theory is transformation. Whatever energy is available to an open system is transformed.

3. The output. This throughput or transformation becomes some product introduced into the environment by the open system. The product can be as esoteric as an inquiring mind or as complex as a bridge constructed by an engineering firm. Whether or not the open system continues to turn out a product depends on how well that product is received by the environment.

4. Systems as cycles of events. There is a cyclical pattern of events in the input- throughput-output of an open system. The repetition of the cycle can be varied by expanding the number of identical subevents or by injecting similar activities that tend to produce the same outcome.

5. Negative entropy. The process of entropy is a universal natural phenomenon in which any organization winds down, slows down, becomes increasingly disorganized, and eventually stops. Obviously, an open system must reverse the entropic process. Negative entropy is acquired in open systems by taking in more energy than what is needed for its output.

6. Information input, negative feedback, and the coding process. Besides the input of energy, an open system

receives useful input of information, which can provide signals about the environment and how well the open system is functioning in relation to it. Information of a negative sort, negative feedback, can be used to better adapt the open system to its environment.

The coding process refers to the selective mechanisms of an open system by which it accepts or rejects input. The nature of the functions of the open system determines which inputs are suitable for it.

7. The steady state and dynamic homeostasis. Open systems that survive are characterized by a steady state. These open systems find a balance between the depletion of entropy and the energy input to arrest it. The steady state is not motionless; indeed, it is characterized by a steady inflow of energy from the external environment and a steady export of output. However, the basic characteristics of the system are unchanged. The basic character of the system is retained.

8. Differentiation. Rather than remaining simplified, open systems become more differentiated, moving toward elaboration. Their functions and structures become more specialized and intricate.

9. Integration and coordination. Surviving open systems counter the differentiation process with integration

and coordination. Processes are developed which will bring the system together for unified functioning.

10. Equifinality. The meaning of equifinality is that the same result or final state may be achieved even though the conditions in the beginning were different and the paths followed were not the same. Open systems are further characterized by this principle which was suggested by von Bertalanffy.

E. Processes of Organization

According to Katz and Kahn, in human organizations the processes of energy transformation operate at either the direct or the symbolic level. Direct energy is the utilization and modification of energy [in substantial form, i.e., steam, electricity, muscle]; symbolic energy is information exchange, especially among members of the organization.¹³

By information exchange, Katz and Kahn refer to that communication which is useful to an organization for solving given problems. Communication as useful energy depends on the nature of the communication process between individuals, groups, and subsystems of the organization. "Indeed, social systems can be defined as restricted communication networks;

13. Ibid., 758.

unrestricted communication implies noise and inefficiency."¹⁴

Part of the process of organization is interaction in terms of influence. Communicative acts of influential character are used to delineate the expected activities of a role within an organization.¹⁵

Leadership is a specific act of influence. While authority does contribute to the influence process, Katz and Kahn assert that leadership is most effective when based on other influential modes, such as expertise or personal liking. These modes of influence are perhaps preferable to the usual organizational forces of legitimacy, with associated rewards and punishment.¹⁶

Included in the process of organization is conflict, defined by Katz and Kahn as "a particular category of behavior in which two or more parties [organizations or subsystems] attempt to block, damage, or incapacitate each other."¹⁷ Conflict can be within or between organizations, and the conflict behavior of an individual in an organization is role behavior, thus determined to a large

14. Ibid., 471.

15. Ibid., 758.

16. Ibid.

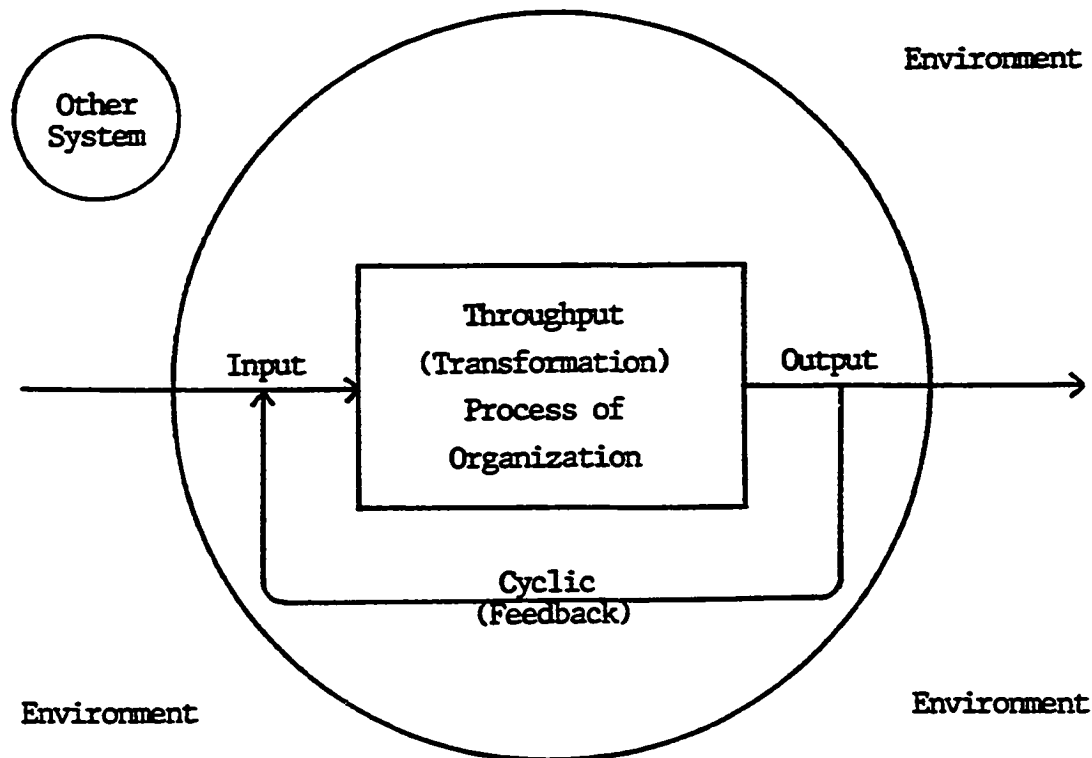
17. Ibid., 759.

extent by role-sending and receiving in the organization.¹⁸

The nature and common characteristics of system theory and processes of organization has now been examined. All of this theory is based on Western society and is developed from that kind of departmentalization. The explanation of the nature and components of social system and some factors of organization have been left out of this discussion. Of course, the nature and characteristics of social systems and organization of the U.S.A. are different from ours. In the process of organization, characteristics of conflicts, leadership style, and communication type are slightly different from ours because mentality and social traditions are not the same. Even though we have some differentiation between them, system theory is a very effective approach to solve out problem also. The strong point is viewing system and organization as an integrated whole. Honestly speaking, many of us are interested only in output but we can gain through this theory that for good output we must consider the whole process including input and transformation.

A brief understanding of system theory is expressed in the following figure:

18. Ibid.



Input of energy [people, material, etc.], transformation, output and recycling through feedback are the basic structures of system theory. During transformation, the nature, characteristics, and goals of organization [such as type, role, norm, values, etc.] are decisive for output. In this process, communication, influence, leadership, and conflict act as interpersonal transactions. All of this process of system organization is interrelated with the environment.

II. SYSTEM THEORY AND CHURCH MANAGEMENT

Ministry can be defined as carrying out the nature and dimensions of the church in the concrete world

historical situation. In other words, the ministry of the church is always related to its community which is a geographical area with multiple social systems where people live their lives. James D. Anderson and Ezra Earl Jones discussed the relationships between the church and its community as follows:

Churches exist in and reflect the character of their communities. ... A church cannot exist for long apart from a community. It is an institution created within the community to fulfill a special function for the community. A local church is a segment of the community celebrating or practicing its common faith; a church that loses its community loses its life.¹⁹

Therefore, it is natural to view the church in light of the social sciences in terms of system theory. In this part, the relationship between system theory and church management will be examined. Furthermore, a way to develop church management in terms of applying the system theory will be found. This work relies almost exclusively upon Management for Your Church by Alvin J. Lindgren and Norman Shawchuck.

A. Viewing the Church in terms of System Perspective

According to Lindgren and Shawchuck, system theory is a more satisfactory approach to organizational effectiveness in the midst of rapid and radical environmental change. In other words, system theory's

19. James D. Anderson and Ezra Earl Jones, The Management of Ministry (New York: Harper & Row, 1978) 28.

approach is effective to the church which is confronted by rapid and unpredictable change in community. They list six factors of system theory's unique contributions to organizational theory as follows:²⁰

- [1] Offering the diagnostic tools for identifying problems
- [2] Increasing the effectiveness of any planning process by identifying all the components of the church and its environment
- [3] Offering a perspective of wholeness, a gestalt view of entire church
- [4] Enabling a leader or group to predict more accurately the effects and implications of alternative courses of action
- [5] Keeping the church from being totally focused in upon itself by requiring it to see itself in relationship with other system in its environment
- [6] Eliciting flexible leadership behavior contingent upon conditions in the environment, the goals, and characteristics of the church.

Generally, the church has many problems which are related with environmental change, such as finance, human relationships, planning, lack of new members, etc. Every problem has a cause. Sometimes many problems are caused by one condition, but other times one problem is caused by many combined conditions. If we do not find and get rid of the causes, the problems will occur again some day. Therefore, for the more effective solving of the problems and planning,

20. Alvin J. Lindgren & Norman Shawchuck, Management for Your Church (Nashville: Abingdon Press, 1977) 25.

we need to analyze the church as a system. At the same time, it is possible to understand the holistic matured church by viewing it in terms of a systems perspective.

B. Organizational System's Components of the Church in Church Management

According to Lindgren and Shawchuck, an organizational system is a group of components which function together for the purpose of achieving an overall goal, and which has a defined boundary which distinguishes it from the surrounding environment.²¹ They indicate the components that comprise an organizational system as follows:²²

- | | |
|-------------------|-------------------------|
| [1] Input System | [2] Transforming System |
| [3] Output System | [4] Environment |
| [5] Boundary | [6] Feedback Loop |

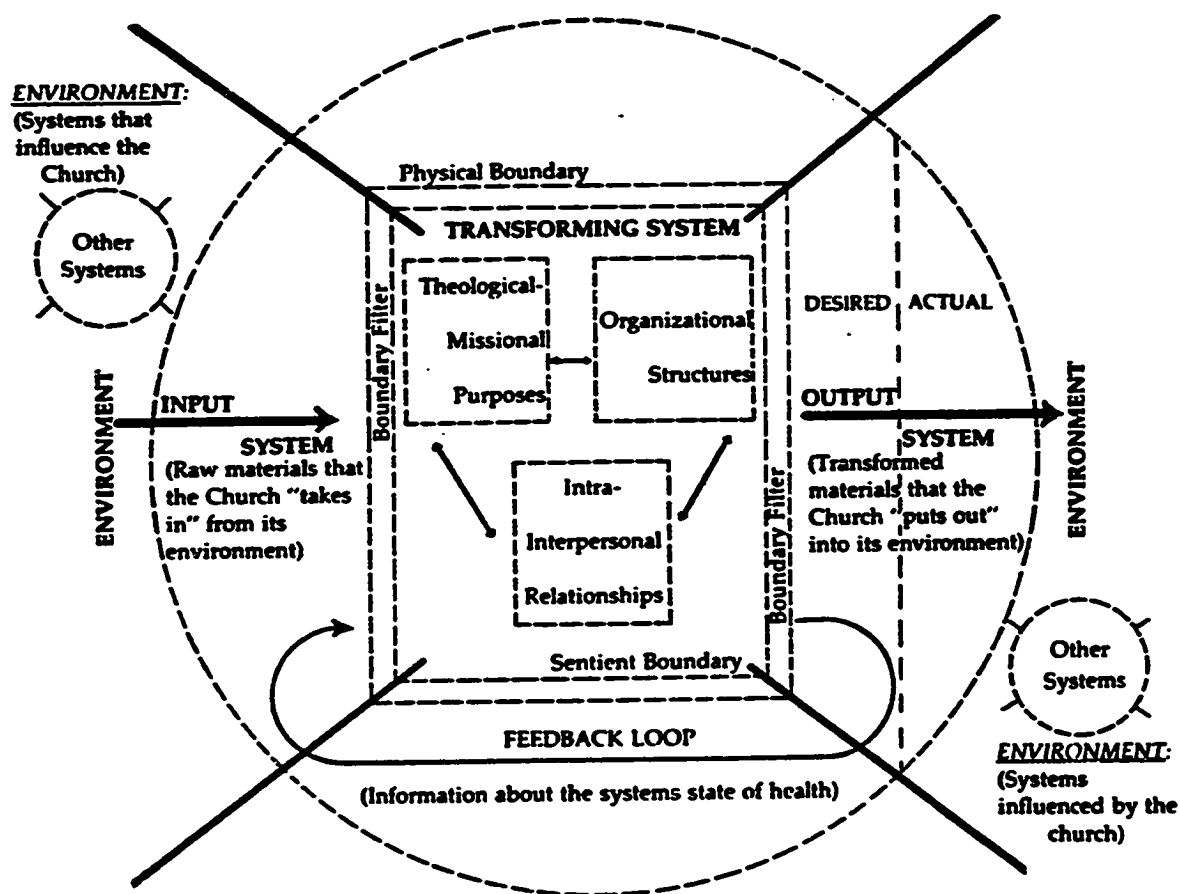
The following diagram shows the components and relationships which comprise an organizational system.²³ This diagram suggests that the transforming process is the heart of the system. In general, the transforming process, the

21. Ibid., 32.

22. Ibid., 34.

23. Ibid., 42. Chart taken from Management for Your Church by Alvin J. Lindgren and Norman Shawchuck, copyright © 1977 by Abingdon, used by permission.

environment, and the boundary are the most influential components in determining the character of the system. Next is a description of each of six components and discuss the functional relationship between them.



A SYSTEMS DIAGRAM OF AN ORGANIZATION

1. Input System. According to Anderson and Jones, when the church is viewed as a system, basic human and world's religious needs are the primary input.²⁴ They made

24. Anderson and Jones, 117, 121.

some statements as examples about the human religious need.

One of them is:

Self awareness, reason and imagination have disrupted the 'harmony' which characterizes animal existence. ... Cast into his world at an accidental place and time, he is forced out of it, again accidentally. Being aware of himself, he realizes his powerlessness and the limitations of his existence. He visualizes his own end: Death. ... The disharmony of man's existence generates needs which far transcend those of his animal origin. These needs result in an imperative drive to restore a unity and equilibrium between himself and the rest of nature. ... Devotion to an aim, or an idea, or a power transcending man such as God, is an expression of his need for completeness in the process of living. ... There is no one without a religious need, a need to have a frame of orientation and an object of devotion....²⁵

It is obvious that people everywhere have "the needs to overcome the contradictions of life and death; cope with disparity and separation; belong to a greater community; and find a sense of security, trust, and integrated meaning."²⁶ Therefore, the input side of church life represents the area of life defined in our culture primarily by the behavioral sciences such as the hungers, wants, and needs of individuals and of communities, as well as their strengths and resources.²⁷

Lindgren and Shawchuck, however, explain the input

25. Erich Fromm, Psychoanalysis and Religion (New Haven: Yale University Press, 1950) 22-25.

26. Anderson and Jones, 121.

27. Ibid., 117.

system more practically. The church must take in raw materials from its environment in order to survive and carry on its activities. The raw materials include new people, money, hired personnel, new technologies and methods, materials, and so on.²⁸ There are various means to obtain these necessary inputs or other materials. Every member canvass, evangelistic crusades, advertising, bus ministries are all utilized by various churches to bring in sufficient raw materials to carry on the church's ministries. In the Korean situation, church growth means output but at the same time it will become one of input.

Even though the transforming process is the heart of system theory, if input is not processed, one cannot anticipate the output as a fruit of our ministry.

2. Transforming System. When the raw materials are received from the environment through the input system, the church is in the process of transforming - the central function of the system theory. Lindgren and Shawchuck described it as follows:

The transforming process of a church is the totality of the means by which the church transforms its raw materials - people, money, technologies, and so forth - into its desired results - conversions²⁹, spirituality, social service, trained lay workers.

28. Lindgren and Shawchuck, 35.

29. Ibid.

The transforming process is comprised of three factors:

- [1] Theological - Missional Purposes
- [2] Organizational Structures
- [3] Intra - Interpersonal Relationships.

Those are always in dynamic relationship to one another.

Three factors comprise the transforming process:

- [1] Theological - Missional Purposes

Every church must answer the missional question of what it proposes to do, and every organization within the church must be clear as to why it exists and what it expects to accomplish.³⁰ In other words, a church must clarify the theological - missional purposes in order to find its identity and its reason of being. Continually, they describe this. If the church defined its mission,

a church can and should move on to systematically plan its program, to budget its money, and to use its human resources in such a way that all components and resources of the system are working together to maximize the achievement of its mission.³¹

Therefore, theological - missional purposes of the church are the core of all areas of their lives, activities, and

30. Ibid., 49.

31. Ibid., 59.

services.

[2] Organizational Structures

The function of organizational structures in the transforming process is to accomplish the theological - missional purposes of the church. The issues related with organizational structures are the combination of human, physical, and spiritual resources which the church affects, the political structure and polity of the church, and the processes the church uses to conduct its affairs.³²

[3] Intra - Interpersonal Relationship

Various shapes of human relationships depend on the organizational structures and purposes that the church creates to accomplish its theological - missional purposes. Like any other system, a church anticipates that quality human relationships will be expressed as cooperation, collaboration, enhanced self-image, trust, openness, and so forth. At the same time, like other systems, the church expresses such relationships as competition, conflict, loss of self-image, alienation.³³

These three factors are interrelated and function interdependently in carrying on the church's transforming

32. Ibid., 36.

33. Ibid.

process. It is important to remember this.

The transforming system functions in the following way:

The function of the transforming system is explained by Lindgren and Shawchuck as to receive the raw materials from the input system, to transform and integrate them into a church's program. And the purposes of this function is twofold:³⁴

- [1] To provide energy for the maintenance of the church and its internal programs
- [2] To "output" part of the transformed material into the environment in order for the church to influence it.

As examined above, transforming system is at the core of system theory. In this process, all organizations and staffs are mobilized for programs and activities including training and educational programs.

3. Output System. The output system of the church is composed of the means by which it "exports" a part of its energy and resources--money, people, programs, and such--in order to influence its environment or to support other organizations or causes.³⁵

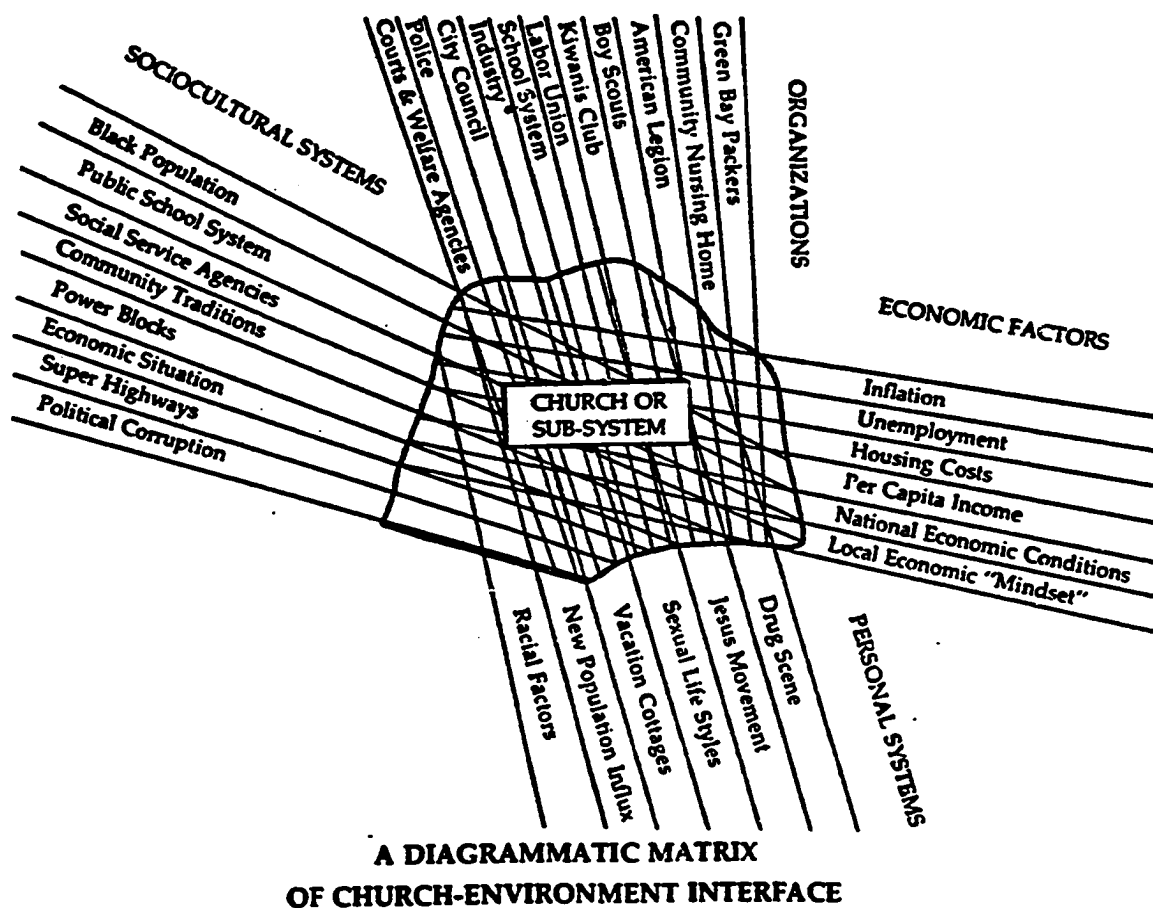
34. Ibid.

35. Ibid., 37.

For example, a young man comes to a church and becomes a member. At that time, the pastor preached several times on the call to ministry. The young man responds to the call to ministry and is nurtured by the pastor. Then he leaves the church to a denominational school in order to prepare for the ministry. After graduation he enters the professional ministry. Now he has become a part of the church's output system.

4. Environment. Each local church exists not in vacuum, but within a context of endless interactive systems such as social, organizational, political and economic systems. The following figure expresses a diagrammatic matrix of church--environment interface by Lindgren and Shawchuck.³⁶ In spite of that, too often a church gives attention only to its internal life and structure while its environment is changing more rapidly and in a more unpredictable way. Radical and unpredictable changes change life-style, values, and behavior patterns. Environmental factors are constantly changing and a changing environment produces new problems which require solutions. In many rural areas farms have consolidated, population dwindled, school closed, and local businesses dried up as centralized shopping centers emerge. Youth in the community move away

36. Ibid., 70. Chart taken from Management for Your Church by Alvin J. Lindgren and Norman Shawchuck, copyright © 1977 by Abingdon, used by permission.



after graduation, never to return. Some urban areas are changing from residential to industrial, so the church there is affected by declining population in the community. Many churches which are located in such areas have experienced the declining of the congregation.

None of the churches--rural, suburban, or city--can remain the same while the community is changing. We need to keep that in mind. What happens in each local church depends on the response and reaction of the church to the change in the community. Therefore, changing environmental

conditions require changing programs, activities, life-style, values and so on. Even though the church is influenced by its environment, the church is seeking to influence its environment.

Then how can one check up on the change of environment for a more appropriate response to it? Lindgren and Shawchuck suggest four components of a sensing system to help keep a church alert to environmental changes affecting its functioning. They insist that these components will assist accurate and timely information about environmental change. Those components are:³⁷

- [1] continuous evaluation by a feedback system.
- [2] broad participation in the decision making process.
- [3] establish contact with other related systems in the environment to coordinate utilization of resources.
- [4] relate the church's system and subsystems to the environment through an inter-system matrix.

Each church is facing diversity and changes of environmental circumstances. For the dynamic, interdependent relationship with other systems in its environment, a church must respond in an appropriate way toward a calling which is caused by environmental changes.

37. Ibid., 67-69.

5. Boundary. The function of boundary is to preserve the system's identity. For the preserving of a system's identity, the boundary functions well. When the boundary is too open, the system will lose its character and uniqueness by allowing too many factors from its environment as input. If the boundary is too closed, however, the system will strive and die because of precluding the input of raw materials from its environment. So, "the boundary serves to filter into its transforming system those raw materials which the system wants and to filter out those materials which it does not want to enter."³⁸

Boundary is classified as two kinds: [a] Physical boundaries, [b] Sentient boundaries.³⁹

The physical boundaries are described first. The church exists with an environment which is related with other systems. Therefore, the members of the church are also members of many other systems such as family, business, school, hobby clubs, political party, service clubs, and so on. However, it is not difficult to distinguish the church from other systems, because some differentiation is made simply upon the basis of physical location and characteristics. These establish the physical boundaries.

38. Ibid., 40.

39. Ibid., 39-40.

Next are described the sentient boundaries. The major differences between systems are not physical or geographical, but are differences of tradition, beliefs, history, values, and emotions. Those establish for each system a total unique climate and these differences are called sentient boundaries. Denomination and ethnic group are good examples of sentient boundaries.

The sentient boundary in the Korean situation is especially thick. For example, becoming a Christian is not easy because its tradition and values are different from indigenous ones. For the same reason, the sentient boundary between church and society is also thick.

Continually, Lindgren and Shawchuck conclude the following regarding boundary: "The boundary, then, can best be understood in terms of those characteristics of the system which influence or monitor the transactions and exchanges of the church with its environment."⁴⁰

6. Feedback Loop. A church is changing constantly while planning and carrying out its ministry, and so is its environment. Even the most successful programs and activities, however, will soon become ineffective without constant monitoring and alteration. Generally, a gap is expected between the church's desired outputs and its actual

40. Ibid., 40.

outputs. It is natural. According to Lindgren and Shawchuck, to more narrow a gap, a church should constantly gather information regarding the quantitative and qualitative effects of its ministries and decisions. In return, this information should be used by the church to evaluate its performance in relation to its mission and goals. Continually, they describe the feedback information. It comes in many forms and about many areas of the church's life such as staff and membership morale, age and sex statistics of the membership, attendance and financial trends, and the rate of turnover, or lack of it among volunteer workers to name a few.⁴¹

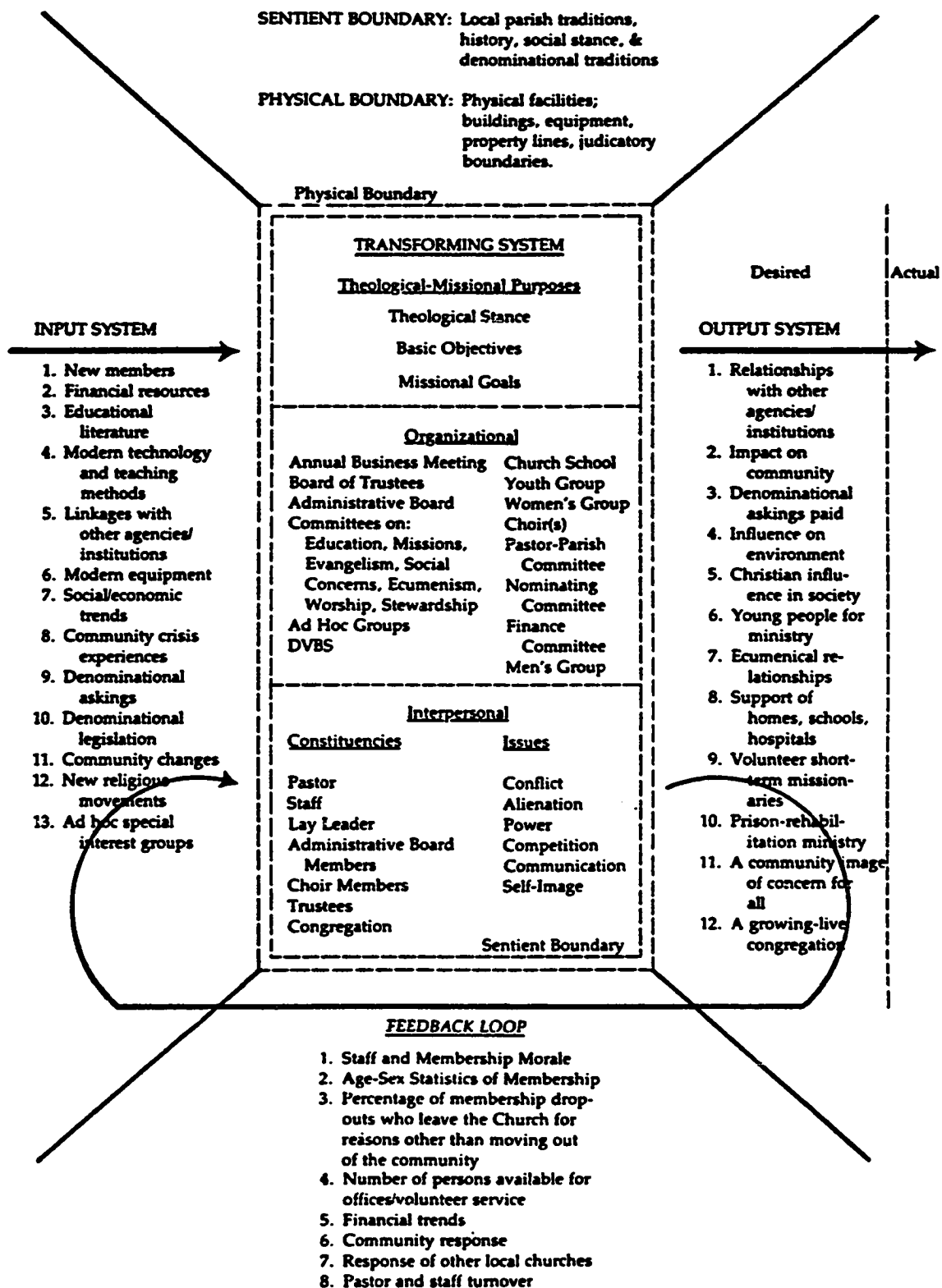
When a church does not recognize and utilize its feedback information, then, it is denying itself one of its most valuable inputs. At this point, informal data gathering becomes important as well as formal evaluation.

C. A Systems Model of a Church

The diagram on the next page, suggested by Lindgren and Shawchuck, is a systems model which shows the interrelatedness of the components that are described above.⁴² This example of the system model is imposed upon a

41. Ibid., 41.

42. Ibid., 43. Chart taken from Management for Your Church by Alvin J. Lindgren and Norman Shawchuck, copyright © 1977 by Abingdon, used by permission.



local church. Through this diagram, how to relate the six components of system theory in church management can be seen. Also the interrelatedness of organizations in the church can be discovered, and church can be seen with a holistic viewpoint. With such an understanding of the church, holistic church management can be put into practice.

III. CONCLUSION

In this chapter, the system theory has been examined in terms of its nature, developmental stages, and common characteristics. Then, the relationship between system theory and church management was discussed. In other words, one model of church management is presented to which is applied the system theory.

The heart of the church is its transforming systems. The function of the transforming system is to receive input--raw materials--from the environment and to transform and integrate them. Then, output into the environment the transformed materials. In order to be relevant and effective in ministry, the church must respond to the calling for change because the church is located within its environment. In this process, the information, which is in many forms, is collected through the feedback loop about the effectiveness ministry. It is very important because it in turn becomes valuable input.

CHAPTER V

AN ANALYSIS OF CONTEXT IN TERMS OF KOREAN CHURCH GROWTH

- Factors and Problems of Korean Church Growth

This chapter deals with several issues with regard to the growth of Korean church. First of all, it is necessary to describe a brief review of significant event in the Korean church history during last one hundred years to have an idea of the background of the growth. In fact the growth has much to do with the people's history which consists of many tragic events and drastic changes of the society.

Secondly, a precise analysis of some major factors that made such a growth possible is needed. Since the dawn of Korean Protestant mission, the situations around social and political changes and the people's religious enthusiasm have influenced the shape and growth of Protestant church. Special attention should be paid to the period after the 1960's because that was the period when the growth of the church and the social and political changes of the peninsula were closely related to one another.

Thirdly, careful analysis of the problems caused by such rapid growth after the 1960's is quite important and necessary. The analysis is needed to find some directions for the church to pursue and to avoid repeating what they

have already been experiencing. Clear recognition of the problems definitely will take an important role in contributing creative suggestions for a brighter future for Korean Christianity.

Finally, one church will be used as a case study. Chongkyo Methodist Church will be surveyed and its specific problems in terms of general problems of Korean churches will be explored. Then their approach to coping with those problems will be described.

I. A BRIEF REVIEW OF SIGNIFICANT EVENT IN THE HISTORY OF THE KOREAN CHURCH

A brief review of significant event in the history of the Korean church is quite helpful in understanding the reason why rapid growth was possible. The growth depended not only on internal factors in which the church goes¹ spiritual enthusiasm was evidently found,¹ but also on the inter-dynamics between the church and the social and political changes of the country.

Described in this chapter is a brief review of church history in Korea. It is divided into five separate

1. This is particularly so when they have meetings for evangelism, Bible studies, and revivals. Especially revivals tend to put a lot of emphasis on emotional and spiritual experience that is directly related to zeal for evangelism.

periods which are determined by significant shifts in trends or significant major events relating to growth of the church.

A. Tong-hak Farmers' Revolt and Westernization Movement [1895-1900]

The exact time when the Korean church began is still in debate among scholars, however, the official beginning of Christianity in the peninsula began when Sol-nae church was established by Mr. Sang-Ryun Suh in the spring of 1884. He became a Christian through John McIntyre and John Ross, and translated the Gospels into Korean. This was prior to September of 1884 when Dr. Allen started his mission with medical services.²

In the first ten years after 1884, according to Roy E. Shearer, evangelism was not so fruitful and the church came up with only 100-150 baptized Christians.³ Since 1895, however, the number of Christians rapidly grew so that around 1900, the Korean Presbyterian Church had more than

2. See, Kyoung Bae Min, Hankuk Kidok Kyohoesa (A History of Korean Church) (Seoul: Christian Literature Society of Korea, 1982) 168-172.

3. Roy E. Shearer, Wildfire: Church Growth in Korea (Seoul: Christian Literature Society of Korea, 1975) 53.

4. Ibid. However, statistics report that the number of churches and members are not available so that it is not possible for me to know exactly how they grew.

4,000 baptized members.⁴ Dr. Lak-Jun Paik [L. George Paik] also viewed 1897 as the beginning of rapid church growth, and in fact his view is shared with that of Dr. Shearer. There is no major difference of opinion with regard to this.⁵

Then, what would be the reasons that made such rapid growth possible? First of all, it was because of the historical situation in Korea. The Tong-hak revolt in 1894 was caused by people's willingness to be freed from the feudalistic social structure which had been set by Yi dynasty to maintain the rulership of kings. In fact people's dissatisfaction with the structure made firm their decision to westernize or open the Hermit Kingdom to bring change to the social structure.⁶ According to Dr. Paik,

And the Tong-hak rebellion, ... gave to Christianity a powerful impulse and the way for its wider dissemination. In the first place the conditions of discontent out of which the Tong-hak movement arose were favorable to the consideration of the message of Christianity.⁷

5. L. George Paik, The History of Protestant Mission in Korea 1832-1911 2nd ed. (Seoul: Yon Sei University Press, 1927) 263.

6. Even though the Tong-hak Farmers' Revolt was not successful, the people realized that independence was the only way to survive. Therefore, they did not hesitate to lean on western power to stand against Japanese oppression.

7. R. E. Speer, Mission and Modern History (New York: Revell, 1904) II, 387. Cited from Paik, 260.

Secondly, after their war against China, Japanese in the peninsula, especially in the western part, did not hesitate to plunder the people so that the people had to seek a way to protect their lives and property. The brutal assassination by the Japanese of the Queen Min, the wife of King Kojong, caused great anger and a sense of insecurity. In this sort of tragic situation, Christianity was the religion that the people could appeal to in their troubles.

Finally, missionaries' devoted efforts in educating and evangelizing the people, as well as Korean Christians' simple and plain ways of evangelism to their fellows both were important elements in the growth. Especially after John Nevius' visit to Korea, she adopted his missionary strategy. Its application in Korea was quite successful.⁸

B. The Great Revival [1905-1910]

The second period of church growth happened during 1905-1910, culminating in 1907 when the Great Revival took place.

As the following statistics show, the number of churches was expanded from 791 to 1,687. This means that during two years the church saw more than two hundred percent growth. The total number of baptized and

8. See Kyoung Bae Min, 191-196.

probationary members saw nearly 300% increase between 1905 to 1907. This means that the total number of members, 39,897, in 1905 was increased to 118,264 in 1907. The statistics clearly show that the period was really the movement from which Korean church experienced a rapid growth.

THE GROWTH OF THE CHURCHES DURING THE GREAT REVIVAL⁹

YEARS	NUMBER OF CHURCHES		BAPTIZED MEMBERS	PROBATIONARY MEMBERS	OFFERING [WON]
	[with ministers]	[without ministers]			
1905	321	470	9,761	30,136	1,352,867
1907	642	1,045	18,964	99,300	5,319,785
Growth rate[%]	200	222.3	194.2	329.5	393.2

The elements of this period that made the growth possible are similar to those of the first period. Historical and political vicissitudes are the major ingredients. As a result of Japan's victory in her war against Russia in 1904, Korea seemed to be under Japanese control. In fact Korea, being forced by Japan to sign the Eul-Sa treaty, lost her right to be an independent nation in 1905. Reaction of the people to this tragic event was expressed in extreme sorrow, and the people began to gather together in the churches to be comforted. Bishop Joo Sam

9. U. G. Underwood, The Call of Korea (New York: Revell, 1908) 146-148, Cited from Kyoung Bae Min, 263.

Yang described the contemporary scene, saying, "Because of social and political turmoil of the country, people lost their sense of security, and in this period the Great Revival began, responding to the people's distress."¹⁰ In other words, as the people felt insecure about the country, they poured into the churches where they might recover their identity of human dignity and human rights.

The psychological mind set of the people during this turmoil prepared them to accept the Christian faith and individual conversion. The Great Revival centered around Bible study, responding to this distress of the people. This was dominant throughout the country. R. A. Hardie from the foreign mission board of the Methodist Episcopal Church, South, along with A. F. Robb, Gye Eun Chun, and Rev. Chun Soo Chung, who later became bishop, were the central figures who declared the importance of experiential faith. The Christianizing movement led by them dominated the Pyong-Yang area, and later the whole nation as well.¹¹

This Great Revival was not intended to simply save the country from the national crisis or to simply develop better civilization. In addition to these goals, heavier emphasis was put on the spiritual depth of Christian faith

10. Kyoung Bae Min, 222.

11. Ibid., 251.

through personal spiritual experience. The people's disappointment in what was going on around them politically caused them to abandon issues of social and political participation to rescue the country. It led them to lean on God looking forward to better life in the hereafter.

Therefore, it is easy to find evidence indicating that the church moved away from political issues. Their faith tended to be dualistic. In fact contemporary Korean Christianity still has that influence and it is particularly strong among more conservative or fundamental denominations.

C. 3.1 Independent Movement against Japanese Occupation [1920-1925]

Korean Christianity experienced a severe reduction of the number of its members after the official Japanese occupation in 1910, comparing it with the previous period with 69,025 members. In 1920 after the Independence Movement, it increased to 72,138 in 1921, and this slow increase of the number reached nearly 90,000 by 1925. The Independence Movement was led by the church and this resulted in severe persecution from the Japanese government. Because of this persecution, the church experienced considerable reduction in the number of members. And since 1920 the increase rate was drastically

reduced. Why was it so?¹²

One of the major reasons for the reduction was that 33 representatives of the Korean people who led the movement included 15 church leaders. The church shared a major responsibility for the revolt. The willingness to be independent from Japanese occupation was so great in the churches that they gained credibility in the eyes of the people who also wanted to be freed. Finally, many intellectuals who shared a dream to be freed from Japanese oppression joined the church.¹³

Meanwhile, the people who were imprisoned after the movement started a great prison evangelism. A report that describes what had happened in the prison, reads:

Many converted Christians from the evangelism movement went back to their native town with great joy and burning enthusiasm for evangelism in minds. While they were in prison, they discussed religious doctrines, theologies and baptism. ... One minister had been in prison more than 14 months, being relocated seven times, and he took the stay in prison as an opportunity to evangelize his fellow prisoners and that converted many to Christianity.

D. Independence from Japanese Occupation and the Korean War [1948-1957]

12. Shearer, 73, 78-79.

13. See Kyoung Bae Min, 310-316.

14. Shearer, 74-75.

This period started in 1948. However, the culmination of the period was after 1953. Since 1925 both the internal and external situation of Korea hindered church growth. The church leaders were either imprisoned or fled abroad as the Japanese oppression kept getting worse. The church was forced to pay respect to the Japanese shrine. In the student movement, much innocent blood was spilled. Withdrawal of the foreign mission headquarters from Korea because of war really discouraged the growth. After independence from Japan, the church appeared to be experiencing a renewal of growth. However, this was not to last because of the Korean War which drove the country into catastrophe and obliterated all hope for growth.

After the war was over in 1953, the numbers began to increase again. The statistics below explain how the numbers increased:

SURVEY OF THE NUMBERS OF BAPTIZED¹⁵

YEARS	PRESBYTERIAN			METHODIST	HOLINESS
	[Ye-Jang]	[Ki-Jang]	[Ko-Jang]		
1952	231,473			23,166	7,025
1953	250,000	16,944		29,105	11,339
1957	550,000	30,892	17,366	42,582	16,634

15. Joong Ki Kim, "The Process of Growth: Korean Church" Hankuk Kyohoe Seongjang Gwa Shinang Yangtae E Gwanhan Josa Younku (Study of the Korean Church Growth and Its Faith Phenomena) (Seoul: Study of Modern Society, 1982) 21.

The statistics above show the fact that most of the Protestant denominations increased their numbers more than 90%.

After the Korean War, along with the reconstruction effort of the nation, the churches tried to recover what they had been losing during the turmoil. However, churches split as they declared reconstruction of denominational development. Even though there was a big increase in the number of members among the various denominations, churches were suffering because of the split. Differences in theological position and their attitude toward how they behaved when they were forced to "bow" to the Japanese shrine played a major role in splitting the churches.¹⁶ In fact this split rapidly brought church expansion, but ironically produced many new denominations through schism.

E. Church Growth after 1960's [1960 -]

This period is the time when Korean church experienced a miraculous growth. It is not possible for me to collect all the information that shows the exact increase of numbers, but it is quite evident that they increased more

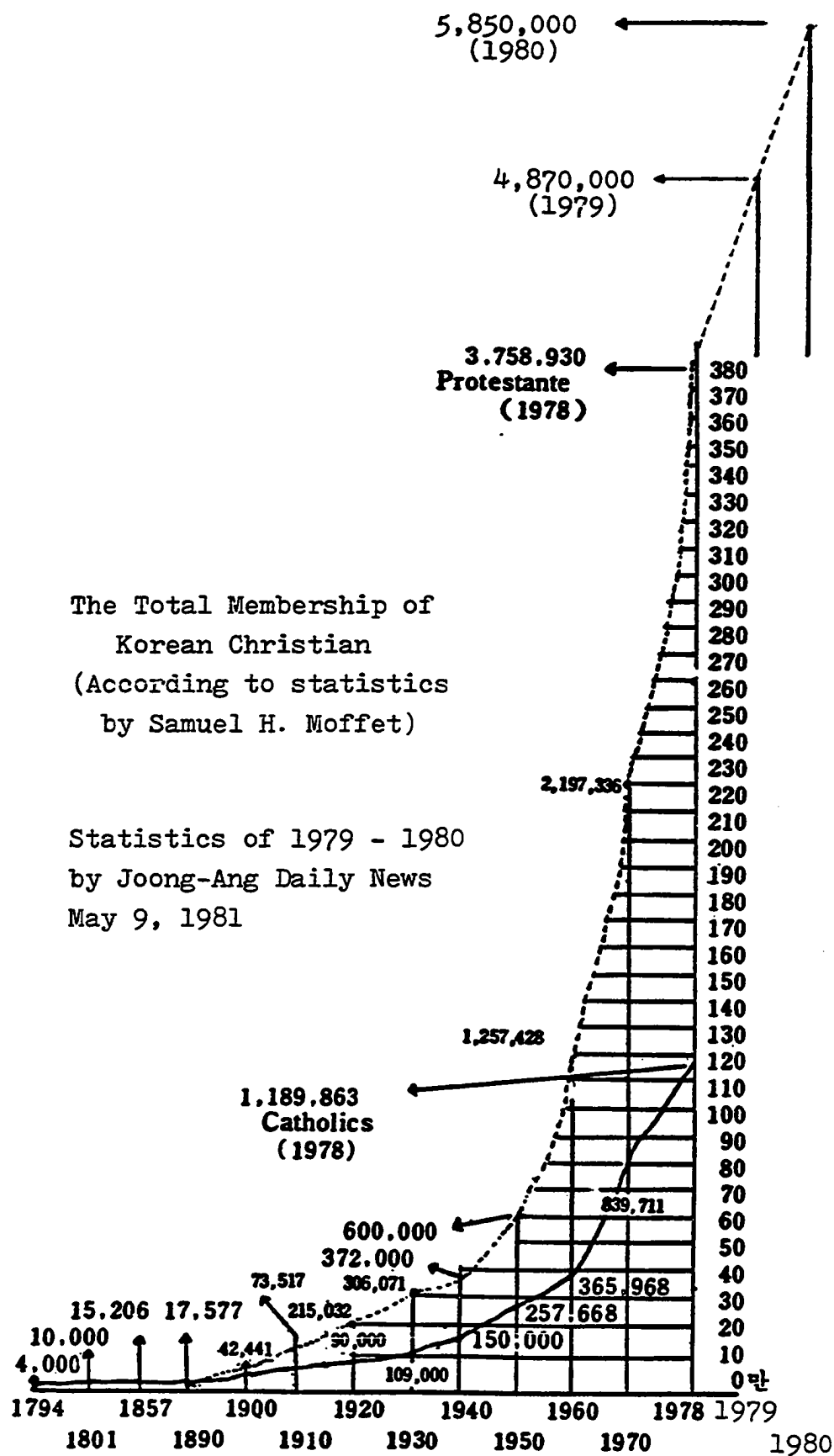
16. See Kyoung Bae Min, 464-468.

than 200% each decade.¹⁷ Hankuk Kyohoe 100 Nyun Jonghap Josa Younku [A Comprehensive Study on the Centennial Korean Church] issued by Christian Institute for Study of Justice and Development exposes three major reasons for the miraculous growth.¹⁸

First, social confidence in the church. In 1960 a great student movement against the Lee government, which practiced dictatorship over the people, had considerable impact on the church. Churches felt it was a shame not to have a sharp prophetic voice against the dictatorship. Criticisms both from inside and outside stimulated the church to participate in social and political concerns, especially when they needed to have a prophetic voice. Therefore, the church began to pay close attention to and actively participate in some of the critical issues during this period such as the relationship with Japan, changing laws for presidential election, and so on. Furthermore, the church really recovered its social confidence by actively

17. See following page. Following figures by Samuel Hugh Moffet, Hankuk Kyohoe 100 Nyun Jonghap Josa Younku (A Comprehensive Study on the Centennial Korean Church), (Seoul: Christian Institute for Study of Justice and Development, 1982) 144. Additional data of above: statistics of 1979-1980, Joong-Ang Daily News (May 9, 1981), quoted from Eugene L. Stockwell (ed.) International Review of Mission Vol. LXXIV No. 293 (January 1985) 61.

18. Hankuk Kyohoe 100 Nyun Jonghap Josa Younku (A Comprehensive Study on the Centennial Korean Church), (Seoul: Christian Institute for Study of Justice and Development, 1982) 140-141.



participating in and paying attention to the issues of human rights and dehumanization problems.

Secondly, fully grown sense of social insecurity of the people. Since the middle of the 1906's, Korea has begun to experience many dramatic social and political changes along with rapid economic development. This is due to government plans for rapid industrialization with scientific techniques. In this rapidly changing process, newly developed technologies changed social structures and the changes of cultural values contrasted with traditional values. No compromise between them has yet been made. Korean society, going through this cultural and economic confusion, did not have a definite direction for the future. It experienced a dehumanization process due to political oppression and heavy economic burden. This led the people to the church where they might think that they could get the answers for Christian faith. This complicated phenomenon allows many newly formed religions to pop out and at the same time for the churches to grow quickly.

Thirdly, independent and concentrated efforts of the church for church growth. The Korean church is traditionally considered as the church that has emphasized "evangelism discipline" systematically. Especially the Nevius mission strategy, which puts heavy emphasis on self-propagation of local churches, was influential and

effective. Theological and mission-oriented training for pastors and lay leaders has been done thoroughly and systematically. As a major ingredient of local churches, this contributes a lot to growth.

As the previous analysis of the brief survey of the history of the church demonstrates, before the independence from Japanese occupation the church gained credibility from the people while they were involved with resistance against the occupation. Missionaries were also participating in the process of church growth. Evangelical enthusiasm for mission by Korean Christians is not to be forgotten as it also had a great impact on growth. After the independence, insecurity caused by political social, and economic changes made the people seek security through Christianity. This also brought about miraculous growth of the Church.

II. FACTORS OF CHURCH GROWTH

This portion of the chapter is to study the major factors of that growth.

A. Religious Mentality of the People

The chairperson of the East-West Mission Study Institute, Rev. Dong Jin Cho, explains Dr. Brown's position which expresses the relationship between church growth and the people's religious mentality. His article reads:

1. Koreans have a more simple and pure mind than Chinese and Japanese, so that they are easily impressed religiously. 2. Koreans, having been invaded and occupied by other people, are somehow more accustomed to giving up their political rights, so that compared to the Chinese and Japanese, they are not so aggressive as to attack other nations. 3. Koreans do not have a powerful and dominating religion like Christianity is in the western hemisphere except for ancestor worship and Shamanism. 4. Enduring poverty and suffering from the powers outside of her, Koreans tend to explore some means of help other than themselves.

Throughout the sorrowful history of Korea, according to Rev. Cho, it is not very positive that the people tend to be passive and strive for help from outside. However, it is the reality that the people now have to admit. In this scene, Christianity took part in the history of the people and experienced a positive and successful growth.

Dr. Chan-Hie Kim, professor at the School of Theology at Claremont, points out the importance of Shamanism in the process of growth and its powerful influence that is still alive in contemporary Christianity, saying:

The fundamental religious mind-set of the people is dominated by Shamanism and primitive religious beliefs. No imported religions such as Buddhism and Confucianism could change the basic religious mentality of the people. It is interesting to observe that many Buddhist temples in Korea have shrines for gods and Buddha for all kinds of blessings, which is very Shamanistic. The essential theology of Shamanism is to have a good life by driving

19. Dong Jin Cho, "Hankuk Kyohoe eui Hyeongseong Gwaje" (Task for the Formation of the Korean Church) Kidokkyo Sasang (Christian Thoughts), (January 1966) 37.

out misfortunes and bringing in the blessing.²⁰

He goes on to say that the theology of blessings is deeply rooted in their religious mentality, and this is also found in their faith in Christianity. Therefore, joining the church is understood as a guarantee of economic success in one's career and in business.²¹

Long is the history that they have been through which introduced them to Shamanistic faith that explores some super power to protect them from danger and suffering. This religious mentality, intermingled with Christian faith, shares a lot in common with the pseudo-gospel blessing that drove many people into the churches.

B. Historical and Social Situation of the Nation during the Dawn of the Mission

A rapid growth was possible because the timing of the mission was great. With regard to this Dr. Kim insists that during the turn of the century the people began to pay attention to things from western countries, especially advanced science and various related disciplines. The other reason why the time was perfect is because the people were

20. Chan-Hie Kim, "Korean-American Churches and the Question of Church Growth" (unpublished, School of Theology at Claremont, 1985) 19-20.

21. Ibid., 22.

experiencing a spiritual vacuum so that they were trying to find some new values and new spiritual power by which they might be able to cope with the troubles they faced. Korean church responded to their needs and furthermore experienced a great growth in the people.²²

Dr. Won Kyoo Lee, the professor of Methodist Theological Seminary in Seoul, stands for what Dr. Kim asserts. He said that in the process of westernization of the country, bringing in westernized political, cultural and social benefits, Korean church played an important role. In fact educational institutions and medical systems were operated according to what Korean church teaches us to believe and do. The people were not so negative in accepting what was new to them so Korean church was not hampered from being established in the country.²³

As it is explained above, Korean Protestant church was coming in at the right time with western values and science. Therefore, it is positive to say that the people were able to get the answers from this newly introduced religion. Not surprisingly, the church clearly saw great possibility for rapid growth in the future.

22. Ibid., 17-19.

23. Won Kyoo Lee, "Hankuk Kyohoe Seongjang eui Sahoehakjeok Gochal" (A Sociological Study of the Korean Church Growth) Weolkan Mokhoe (Ministry Monthly, (February 1983) 45.

C. Faith Development of the Churches

Fully grown contemporary churches owe their success to the people's religious mentality, and their religious enthusiasm for evangelism. Rev. Dong Jin Cho regarded the principle of apostolic evangelism as the mission-strategy of the churches. That consists first of, individual evangelism; secondly, the revivals through which they practiced their spirituality; thirdly, memorization of doctrinal beliefs and its application in daily lives; fourthly, financial independence of local churches through disciplines; and finally, heavy emphasis on personal prayer as a fundamental basis for the growth since the initial stage of the mission.²⁴

Actually, the major ingredients that made growth possible were: evangelism-concentrated ministry of the churches [some churches baptized the ones who evangelized at least one person], independence of the local church, Bible study and prayer. Dr. Kim also highlighted the importance of evangelical zeal that most churches shared as the basis for such a growth. He explains that one of the most important tasks of Christians was evangelism, and in fact it is the most prominent program in local churches. Sunday school was even considered as an agency for better

24. Dong Jin Cho, 38.

evangelism rather than education itself.²⁵

Dr. Joong Ki Kim, the professor of Yon Sei University, said that evangelical zeal amongst fundamentalistic and conservative denominations made incredible expansion of the churches possible.²⁶ Mass evangelism was a popular phenomena along with the zeal. Thousands of soldiers were baptized at one time and during the Billy Graham Crusades in Korea in May 1973, 36,112 new Christians joined the churches. Also the Holy Spirit movement was very powerful in minor denominations so that they too were able to experience rapid expansion. In fact, according to the survey done by Dr. Jin Hong Jung, the professor of Seoul National University, "The Church Growth and the Study of Faith's Shapes", found that 56% of the pastors and 48.1% of the lay people agreed that the growth was accomplished by the work of the Holy Spirit.²⁷

Surveys and suggestions from the various sources lead us to conclude that the growth of the churches was possible by the discipline for evangelism from the very

25. Chan-Hie Kim, 22-24.

26. Joong Ki Kim, 25.

27. Jin Hong Jung, "The Church Growth and the Study of Faith's Shapes" Hankuk Kyohoe Seongjang Gwa Sinang Yangtae e Gwanhan Josa Younku (Study of Korean Church Growth and Its Faith Phenomena), (Seoul: Hyundae Sahoe Younkuso, 1983) 30-40.

beginning of Korean Christianity. Concentrated evangelism, training lay people, and the work of the Holy Spirit which brought the zeal for evangelism, all were important factors in church growth.

D. Social and Political Elements for the Growth

The brief survey of the history of the growth shows what the social and political changes did to the growth. Insecure future because of frequent and radical social and political vicissitudes played an important role in the process of the growth. It is very interesting to see how the changes since the 1960's affected the growth because since that period the churches experienced an explosive expansion.

1. Prior to 1960's. Generally speaking, the experiences that the churches went through prior to the 1960's are not so much different from what they were experiencing throughout their history because the history was occupied by brutal invasions and oppressions from outside. As it is explained previously, their negative view of this world somehow made it easy for them to come into the churches where they could find answers despite their tragic situation.

Dr. Won Kyoo Lee insists that out of the struggles from social catastrophes, confused value systems and

insecure environment, people tend to be more religious than they are in settled circumstances. The people have tried to get some answers for the difficulties they are in through religion. They turned to Christianity rather than traditional religions because they could not expect too much from the religions which had been unable to offer answers.²⁸ In other words, the social and political situation was receptive to Christianity, and the religion was introduced at the right time as Dr. Chan-Hie Kim asserts. People were led into the churches because of confusion and struggle of value and beliefs as they accepted new religion and its company, the civic advantages, colonialism of super power nations, Japanese occupation, the Korean War and the separation of the nation after the war. Thus the church grew.

Radical structural vicissitudes of Korean society during the final period of Yi dynasty, according to Dr. Byung Suh Kim, professor at the Ehwa Women's University, caused the people to strive for answers that this religion could provide. Especially the idea of liberation in the Bible had a very strong voice to the people who went through the oppressions from outside. Despite the churches experiencing a lot of painful splits after the independence from Japanese oppression, Korean church continued to grow

28. Won Kyoo Lee, 45-46.

even faster.

Christians' participation in social and political affairs were more evident as structural changes became more frequent. Undiluted influence from America, and socio-economic shifts confused the situation even more for the people. As they were confused and not able to get clear answers to cope with the problem of confusion, Korean Christianity saw many heretical movements such as Sun Myung Moon, Tae Sun Park, and Un Mong Na's religious sects.²⁹

2. After 1960's. Close attention is to be paid to the investigations done by sociologists because of radical changes in social structures. These investigations identified two major social structural elements that made the growth possible. One of them is that due to rapid industrialization, causing urbanization of many rural areas. This forced anonymity and alienation on people, separating them from one another. Furthermore, the sense of insecurity caused by tension at the border between North and South Korea was an influence as were frequent social and political changes. All of this was fertile soil for church growth. Dr. Wan Sang Hahn, the professor of Seoul National University, explains the isolation of individuals due to the

29. Byung Suh Kim, "Hankuk Kyohoe Hyunsang eui Sahoehakjeok Yihae" (A Sociological Understanding of Phenomena of Korean Church), Shinhak Sasang (Theological Thoughts) 35 (1980) 700-704.

loss of community as he says:

Due to the confusions of social and political structure, if individuals experience the loss or confusion of self-identity, they became very sensitive for the ways in which they might find their lost identity. They actually became "identity seekers" who could easily join the church which offers self-identity. Secondly, social structurally speaking, as people saw the destruction of community, they strove for new community being community seekers. The church was regarded as a new community so that the people gathered.³⁰

He goes on to say that these identity seekers and community seekers join the church as the church provides them with what MacIver identifies as the characteristics of the church. These are, "we-feeling", "role-feeling" and "dependency-feeling", and in addition to those, "hope-feeling". The joining of the seekers also made the church grow fast.³¹

Meanwhile insecurity due to the threat from North Korean forces has to do with economic insecurity and that of the rapid industrialization process. Dr. Byung Suh Kim says:

... the industrialization brought more convenient life style and economic development, however, a very wide

30. Wan Sang Hahn, "Kyohoe eui Yangjeok Geupseongjang e gwanhan Sahoehakjeok Gochal" (A Sociological Examination on the Quantitative Rapid Growth of the Church, Korea), in Hankuk Kyohoe Sungryeong Undongeui Hyunsang Kwa Kujo, (A Study on the Pentecost Movement in Korea) (Seoul: Korean Christian Academy, 1981) 165.

31. Ibid., 184-185.

gap between the poor and rich introduced a serious problem. Rough ups and downs of economic development showed unsettled economic and social structure. Leadership of government became a stumbling block to freedom, rights and equality of the people. Population concentration in the industrialized zones resulted in many poor farmers remaining in the countryside. The industrialization, therefore, drove them into confusion and insecurity, and the people lost their sense of direction³² for their lives, having a lot of unrelieved stresses.

Out of this confusion and insecurity the people tended to come to the church, seeking religious comfort and settlement there. The church provided them with a community by which they could overcome the sense of isolation and experience conversion to new life. This function of the church contributed to rapid growth.

As has been shown, the various factors that have been involved in the growth of Korean Church were functioning for growth not independently but rather interdependently.

III. PROBLEMS OF RAPID CHURCH GROWTH

The previous portion of the chapter dealt with the various factors that made growth possible as the church celebrated its centennial in 1984. It is necessary to see the problems of rapid growth from which we might be able to come up with some directions for the church to follow into a brighter future by coping with the problems. This analysis

32. Byung Suh Kim, 711.

is not prepared from a theological viewpoint but from a practical and contextual one. The viewpoint is that of what is happening in the contemporary churches.

A. Misunderstood Idea on Mission

Wrong interpretation of mission is one of the most serious problems of the churches which have grown rapidly. Callahan, who has worked for the United Methodist Church as a long-range planning consultant for 23 years and is involved in the plans of more than 750 churches, suggested that the church has to have specific, concrete and missional objectives. This clarification was regarded as the number one priority for successful and effective mission in his book, Twelve Keys to an Effective Church.³³

Not only Callahan, but also Lindgren and Shawchuck who wrote Management for Your Church, believe that a church must clarify the theological-missional purposes in order to find its identity and its reason for being.³⁴ It is very clear, therefore, that the mission is understood as a major task, and the Korean churches put a lot of emphasis on mission. They have carried out the task successfully.

33. Kennon L. Callahan, Twelve Keys to an Effective Church (San Francisco: Harper & Row, 1983) 2-3.

34. Alvin J. Lindgren and Norman Shawchuck, Management for Your Church (Nashville: Abingdon Press, 1977) 45-49.

However, a major problem that the Korean church has is that it understood the mission in terms of numerical growth. Most issues in the church are gathered around building a bigger sanctuary, raising the number of church members, and raising church budget. This is also found in the American scene. Callahan points out the fact that too many churches are interested in getting more members and raising more budget in order to maintain the building and programs.³⁵ This physical and external growth of the churches produced a competitive atmosphere amongst the churches. The minister's ability was often times evaluated by the size of the church, so that most of the ministers and churches did their best to meet this need. Leaders of many denominations put most of their efforts into multiplying the number of churches.

As a result of this, the church, even though it grew rapidly with support of various kinds of social and political factors, has to face criticism from outside and from within. Many Protestant denominations' slogans exemplified this commitment to pursuit of growth: "Five thousand churches and a million members", "Ten thousand churches and two million members" and so on. They used every possible means to meet their goals. One interesting result of this relentless pursuit of members is that often

35. Callahan, 3.

times many different churches of different denominations rented different spaces in same building at the same time. This awkward situation of multi-church rental of a single building is common in newly urbanized areas. What do the people who see many different church sign boards in same building and even on the same floor of that building think about this?

Lack of educational policy of theological schools is another problem. Competition among the various denominations' seminaries produced an overflowing number of seminary graduates, without considering available churches in which they might get jobs. And those who are not able to find a place to work, are forced to pioneer new churches, and naturally the size of the congregation is the most crucial issue. It is more crucial than education, nurturing, or any other area of ministerial activity.

Many churches are so tempted by numerical growth that they forget the true meaning of mission and they even dare to attract other church's members into their churches. This is positive evidence that they misunderstood mission and considering this negative tendency, it is not likely that the churches will pay attention to social concerns.

Therefore, unless leaders of denominations, pastors and lay people have correct understanding of the meaning of mission, it is not possible to stop the founding of many

churches in one building, and being criticized from outside because of awkward growth. Putting so much emphasis on visible, numerical church expansion, they seem to lose their direction for the future, and are not able to respond to the needs from contextual and historical demands. Unless the churches cope with this mission problem, it will be hard to find a true church.

B. Educational Problems

One of the most serious problems that grows along with rapid numerical church growth, is the problem of educating all of the new members. One of the very impressive phenomena of American churches is that they build an educational building before they build the main sanctuary. The Korean churches were not able to deal with this properly because they have not invested sufficient efforts to educate the new members pouring in. While they put every possible energy into building a main sanctuary as gigantic and beautiful as possible, building facilities for education are hardly done because of their lack of interest in education.

Dr. Bong Ho Son, the professor of Hankuk University of Foreign Studies, points out three major problems in church growth. They are short of qualified leaders, immature in Christian image, and uncommitted as

Christians.³⁶

It is true what he points out. The church certainly experiences lack of qualified leader even though there are many church leaders. They probably have a lot of ministerial experience, however, they definitely need more training and study to minister to fully grown churches. At the same time, the churches do not have a sufficient number of theologians who can provide pastors with valuable materials with which they might train themselves and lead their congregation. In fact thousands of Christian groups are asking for qualified leaders who can teach the Bible correctly and advise them concerning journalism, arts, literature and music in terms of Christian perspectives. The churches are confronted with an absolute shortage of able leaders. Professional people who are Christians need specialized ministry such as is hardly available at this point. Immaturity of the Christians in faith is the result of the fact that the churches do not have sufficient time to educate them while they are experiencing the pouring in of new members into their churches. In this sort of turmoil, the churches do not have sufficient committed and properly trained workers, and this insufficiency brings the educational problems into them.

36. Ro Bong Rin and Marlin L. Nelson (eds.) Korean Church Growth Explosion (Seoul: Word of Life Press and Asia Theological Association, 1983) 345-346.

Rapid church growth makes the churches able to have a voice in society because of their quantitative power, however, their potential for influence is not fully realized because of the lack of leaders, educational facilities and policy.

C. Value System

There have been many transitions of the Christian value system as they have experienced a rapid industrialization of the country since the 1960's. It is quite natural to say that since the dawn of mission from foreign countries, the people began to pay close attention to the churches because as they went through a lot of tragic and difficult events throughout their history, they were thirsty for new religious answers and comforts. Through industrialization the country enjoys better life style than that of prior periods, however, attention to "richer" life is still active.

Dr. Wan Sang Han points out the problems of quantity centered attitude as one of the major problems that the church has. He goes on to say that despite the fact that they have to highlight the importance of conversion and repentance experiences through which the churches might have a quality enhancement, they are solely interested in quantitative growth. In their missional attitude, this

awkward emphasis resulted in hundreds of thousand-membered mammoth services, having much creditability from outside, yet they do not pay attention to history and society. In fact they tend to bring up the importance of individual conversion and emotional experiences while there are not many efforts to deal with the depth of their personality and the whole person. This phenomena of course is the result of quantity emphasized missional attitude in the churches.³⁷

Dr. Won Kyoo Lee also expresses his strong suspicion that the church really functions as director for the confused people because of such fully bloomed mammonism in the contemporary scene. The church, too, joins the flow, so much intersted in numerical increase of number of members, budget, buildings and facilities. Therefore, it is possible to say that the church has become an enterprise where materialistic blessings are so much highlighted.³⁸ Dr. E. W. Poitras, a missionary from American and professor at Methodist Theological Seminary, says that as the church receives the social value system without proper criticism, the degree of a ministers' success often times is evaluated according to the number of members, size of the sanctuary,

37. Wan Sang Hahn, "Hankuk eui Hyunshil gwa Hankuk Kyohoe" (Korean Context and Korean Church) Kidokkyo Sasang (Christian Thoughts), (February 1975) 50-51.

38. Won Kyoo Lee, 50.

salary, and the influence on surrounding society.³⁹

The various kinds of analyses above show the fact that the church seems to join into what the society is heading for because it scarcely shows interest in changing individuals who could become the agents of change in the society. Instead it is influenced by the society where success is evaluated by materialistic quantity, so that the size of the church building, number of members, and scale of church budgets become major criteria by which to measure success. As the church more and more loses interest in changing society and community by changing individuals, it loses the core of the gospel.

D. Mammothization of the Churches

Rev. Hae Ryong Hah, the senior pastor of Bethel Church in Seoul, explains that organization and administration in the church are necessary in order to maintain and minister to large sized congregations. However, often times the organization and administration themselves cause community dynamics to fade out. They are apt to produce anonymous individuals in the congregation.

39. Edward W. Poitras, "A Look Back and Look Ahead: Reflection on One Hundred Years of Korean Methodist History and Vision of our Common Task in the Years Ahead" in Sekyesokeui Hankuk Kamli Kyohoe (The Korean Methodist Church in the World) ed. by Committee for Centennial Anniversary of the Korean Methodist Church (Seoul: Wesley Press, 1984) 224.

As his report, "Rapid Church Growth: What is the Problems?", clarifies, sometimes the operation of the various organizations and administration of a large congregation dry out community dynamics, an important function of the church.⁴⁰ Dr. Won Kyoo Lee also indicates that the church needs to make the sense of community and fellowship alive as the church becomes more institutionalized as a result of the numerical increase of congregations.⁴¹

As sociologists surveyed and analyzed the above problems that the churches have, people gathered together into churches due to their sense of isolation and insecurity due to rapid industrialization. However, the churches were failing to function as faith communities due to mammothization of congregations and lack of educational policy.

E. Social Participation of the Churches

By social participation, it means not only the church's participation in social justice but also in social service. According to the report from the questionnaires by Shinang Sekye [Faith World], 200 [March 1985], many non-Christians feel that the church is not to be denied by

40. Hae Ryong Ha, "Kyohoe eui Geupseongjang, Mueotyee Munjeinka?" (Rapid Church Growth: What is the Problems?) Weolkan Mokhoe (Ministry Monthly), (January 1984) 74-75.

41. Won Kyoo Lee, 50.

the society, however, there are too many churches and they are dedicated to demonstrate what they are and have. Even the lay people criticize that the contemporary churches have stopped contributing of themselves for the good of society in contradiction to the churches of the past. Rather they function against what makes society better.⁴²

Among those who responded to the questionnaire, 63% of the pastors and 71% of the lay people believe that the church has to have a voice in the society. However, it still concentrates on its own power-building business. Since the 1960's, the mission movement for urban industrialization has emerged but there was not much help from the churches. According to the survey done by the report from Hankuk Kyohoe 100 Nyun Jonghap Josa Younku [A Comprehensive Study on the Centennial Korean Church], the 1979 church budget was allocated as follows: 24.03% for church maintenance, 38.5% for salaries for ministers, 16.8% for educational ministry and 15.5% for mission.⁴³ There are some differences in the way church budgets are allocated, depending upon the characteristics of the area. However, it is probable that there are not many budgets whose 15.5% for mission goes entirely to mission and outreach, because this

42. Joong-Ang Daily News (April 4, 1985).

43. Hankuk Kyohoe 100 Nyun Jonghap Josa Younku (A Comprehensive Study on the Centennial Korean Church) 184-185.

figure usually includes such things as the self evangelism program, support for frontiering churches, and so on. Dr. Won Kyoo Lee insists that even though insecurity of the political structure became a great ingredient for growth, the church should not be a place for escapees. Rather, it should be an active agent which takes part in history and society, giving up a passive attitude that makes the church simply identify the world as "bad" so that they have to separate themselves.⁴⁴

For the sake of clarification, the set of problems have divided into five distinct problems, however, they are intermingled with each other. Issues of mission and education, mammothization and sense of community are indeed interdependent problems.

IV. CASE STUDY - CHONGKYO METHODIST CHURCH

This portion deals with general problems of the rapidly growing local churches and how they cope with these problems.

Chongkyo Methodist Church is selected as an example of local churches because it is a stereotypical example of Korean Churches in terms of geographical and historical aspects. Geographical and historical background of the

44. Won Kyoo Lee, 50.

church is to be briefly surveyed, and then its programs and activities are to be analyzed to clarify their problems and solutions. The materials for this portion are from Chongkyo Church, Its 70 Years⁴⁵ and my own interviews with its members and ministers.⁴⁶

A. History of Chongkyo Church

According to Chongkyo Church, Its 70 Years, published by the church in 1970, the history of the church is divided into five different stages.

1. Early Stages [1900-1930]. The year of 1984 is the centennial of Korean Protestant mission, 90 years since Methodist Episcopal Church [South] was introduced to Korea, and 85 years since the Chongkyo Church was founded. In 1895, the first missionaries from Methodist Episcopal Church, South, Bishop E. R. Hendrix and Rev. C. F. Reid, came to Korea, and two years later Mrs. Josephine P. Campbelle came as the first woman missionary to the country. She founded Pae-Hwa Girl's School, and churches of Chongkyo and Chakyo. Chongkyo Church had its first service on the Easter Sunday in 1900 at the prayer room of Pae-Hwa Girl's School, and it moved to the current location building

45. Yong Ik Park, Chongkyo Kyohoe 70 Nyunsa (Chongkyo Church, Its 70 Years) (Seoul: Epel Chulpansa, 1970)

46. See, appendix.

its own sanctuary in June 9, 1910, at 32 Doryum Dong, Chongro Ku, Seoul. In this early period of growth, ministers, missionaries, and church leaders were the pioneers who brought cultural and educational advances.

2. Growth Stages [1913-1921]. Since it moved to the current location, it began to form its missional structure and grow. The national leaders like Dr. Chi Ho Yoon, and Uk Namkoong were active, and Bishop Joo Sam Yang who planned an important role in unifying Methodist Episcopal Church and Methodist Episcopal Church, South, in Korea, and had served two terms as a bishop after unification, was a senior pastor of the church in this period.

3. Struggle Stages [1921-1945]. As the people were persecuted more severely under the Japanese occupation, the church suffered more and more. They were forced to worship the Japanese shrine, portions of the Bible were prohibited from being read [e.g., OT, Pauline Epistles, Revelation], and evening services were closed.

4. Restoration Stages [1945-1969]. Even though the church continually struggled because of the Korean War, which was a few years after the independence from Japanese occupation, the new sanctuary, in the memory of the late Bishop Yang was built, and church growth marched forward again. It is not possible to find the statistics of the church's growth before the Korean War because they were

destroyed during the war by fire. However, according to the statistics after the war, the growth of the church went:

Year	Memberships	Year	Memberships
Before the 1950	268	1959	800
End of the 1950	78	1965	1,099
1953	500	1969	1,101

The church experienced a great reduction of memberships when the war broke, however, after the church built a new sanctuary in 1959, it grew gradually again.

5. Expansion Stages [1969-Now]. The Church joined the flow of the general growth of the Korean Churches. The factors of church growth are similar to those of other churches.

Year	Membership	Year	Membership
1978	1,801	1982	3,355
1979	2,479	1984	3,822

As examined above, history of Chongkyo Methodist Church face the same fate as Korean modern history.

B. Context of Chongkyo Church

1. Regional Context. The current location of the

church, 32 Doryum Dong Chongro Ku, is thought to be the heart of Korea since the Unified Departments of the Korean Government are near the church. However, the surrounding areas of the church became office building domain instead of residential domain, therefore, the changed characteristics of the area demands the church to change its mission strategy.

2. Historical Context. Generally speaking, it was quite true that church leaders of Korean Churches were national leaders, and this tendency placed the church as an importance vehicle by which the people's movement was developed. Because of a long tumultuous history, church members tend to be conservative and do not react to the social changes which accompany each different era. However, the church has a lot of resourceful people and potentialities.

C. Program Analysis

1. Mission. Those who responded through interviews and are in charge of mission defined the concept of mission as follows:

Senior Pastor - Realizing God's will so that we build the Kingdom of God through Gospels of Jesus Christ.

Minister in charge of mission - Spreading the gospel, saving people and realizing the Kingdom of God in this world's history.

Chairperson of Mission Committee [Lay Leader] -
Spreading the gospel, saving souls and
building the Kingdom of God.

These three definitions of mission by three separate persons reflect great similarities. Under this missional definition, are found the following programs:

- Mission Seminar - Orientation, Training program, Departmentalized participation
- School for Evangelism
- Salaryperson Church - Mission for urban salaryperson [Worship and fellowship on every Thursday 12:00-12:50]
- Business Mission Association - Christian's fellowship in each business including governmental office [about 300 businesses Christian Association]
- Meeting of Youth Group - Mission for youth who they are urban workers
- House for Learning [Church School] - Evening school for uneducated poor youth
- Non-self-supported churches, Abroad and New churches - Supported and Established
- Mission for Local Workers
- Men's and Women's Missional Fellowships - Orphanage, Convalescent hospital, Prison, Military Camps [Support those institutions]

According to analysis of the missional programs, Chongkyo Church is thought to be a church that is very much interested in mission. In fact, it spends 28% of the budget for mission. Being sensitive to what is being changed around the church from residential area to office building domain, the Chongkyo Church participates in a lot of social mission towards salaried workers, youth, and educational programs

for those who did not have opportunity to learn in regular schools.

However, it is necessary to pay close attention to the transition between their concept of mission and the programs which result from this concept. Mission workers should have a clear understanding of mission itself and the church's structure for mission.

2. Education. The programs for education are as follows:

- Department for Education - Church School [from Nursery to Adults]
- Department for Mission - School for evangelism, Training new volunteers [board], Training for leaders of class meetings, Training whole board members
- Miscellany - Retreat, Revival, etc.

General educational programs in the church school are well run, however, it is very rare to find good educational training programs for new members to help them to mature. Adult programs are not holistic, and not long range planned, but tend to be spontaneous and superficial. Therefore, the church seems to need a consistent and long-ranged plan to train and discipline all members to be effective mission workers.

3. Social Participation. If one pays attention to whole programs of the church, it is possible to find that

the church is interested in social service. The social services that they are involved with are:

- Reaching out Neighbors - Helps for scavengers, poor neighbors, and youth workers, etc.
- Rural Mission - Establishing new churches, Inviting rural pupils to urban area for sight seeing and education
- Supporting Special Mission - Military evangelism, Police evangelism, Broadcasting and communication evangelism, and mission for blind and epilepsy, etc.

4. Miscellany. The church seems to put its major energy in building a new and bigger sanctuary rather than long-ranged missional planning. And it is hard to achieve reflection and evaluation for better program in the future because it has no tools for that. From the aspect of system theory, the church is weak in the step of transforming process.

V. CONCLUSION

Based upon a brief review of significant church growth events, the elements and problems of church growth were analyzed. Chongkyo Methodist Church served as a practical example of our social context. However, it is not a simple task to analyze what has happened in the last one hundred years to the Korean churches. The rapid church growth of an entire century, in terms of our ministerial context, can only look forward to a dim future unless it is willing to go through many steps toward maturity. Through

amended mission, education, social participation, holistic long-range planning, and effective administration, the Korean church might be able to grow toward better maturity than before.

CHAPTER VI

AN APPROACH TO ACHIEVING A MATURE CHURCH

Even though it is not likely that a few pages can provide the answers for the problems that were discussed before, the intention is to center on how the church can become mature in more than just the physical sense. Church management in terms of system theory will be applied in suggesting strategies to achieve a more mature church.

I. MISSION

As examined in chapter II, the nature and dimensions of the church and its ministry, mission is the most important objective. The church is not a static organization but a living organism and as a fellowship of redemptive love, the church must witness this to its neighbors and to the world.

A contemporary mission trend is holistic evangelization. In the 5th Assembly of W.C.C. in Nairobi, the mission of the church is described as the 'whole church' bringing the 'whole gospel' to the 'whole person' in the 'whole world'.¹ The 'whole church' means the entire church and all of the congregations as being the responsible agent

1. David M. Paton, Breaking Barriers (Geneva: World Council of Churches, 1976) 52-53.

for evangelization. Evangelization must be carried on by the local church, however, not simply by the churches, but by the whole church. The 'whole gospel' was summarized in this way:

The gospel always includes: the announcement of God's Kingdom and love through Jesus Christ, the offer of grace and forgiveness of sins, the invitation to repentance and faith in him, the summons to fellowship in God's church, the command to witness to God's saving words and deeds, the responsibility to participate in the struggle for justice and human dignity, the obligation to denounce all that hinders² human wholeness, and a commitment to risk life itself.

The 'whole person' speaks to all human needs, transforming our lives. The 'whole world' means all people. The context of evangelization includes every person, of every class and race, on every continent, in every culture, in every setting and historical context.

However, most of the Korean churches are still only concerned with personal evangelism and numerical church growth as a sense of mission of the church. Mrs. Sun Ae Chou, professor at Presbyterian Theological Seminary in Seoul, draws special attention to the mission of education in her article, "Korean Church Growth and Christian Education".³ She indicated that personal evangelism was an

2. Ibid., 52.

3. Ro Bong-Rin and Marlin L. Nelson (eds.) Korean Church Growth Exploision (Seoul: Word of Life Press and Asia Theological Association, 1983) 312-313.

important subject at church. For example, to be catechized by a church, a person had to lead at least one other person to Christ before membership was granted. However, nowadays we must overcome this understanding of mission as a dimension of personal evangelism.

How is mission to be understood? Kennon L. Callahan insists that the first and most central characteristic of an effective and successful church is in its specific and concrete missional objectives. He goes on to explain that "specific" as the mission of a local congregation should be firmly based on a particular trust and hope for humanity. "Concrete" stands for missional strategy that should be most effective and competent, so that it brings actualized potentiality in a committed and compassionate mission. "Mission" is not confined to a specific type of mission, in fact it should embrace both individual and community mission. Finally, "objective" is to provide a congregation with a positive sense of direction as they must commit themselves for mission.⁴ His definition of mission is shown straightforwardly and properly. Also, according to Lindgren and Shawchuck, all activities of the church must be related to mission.⁵ In the system theory of church management,

4. Kennon L. Callahan, Twelve Keys to an Effective Church (San Francisco: Harper & Row, 1983) 1-2.

5. Alvin J. Lindgren and Norman Shawchuck, Management for Your Church (Nashville: Abingdon Press, 1981) 45-48.

clarifying theological-missional objectives is very important in the process of transformation.

Then, how can local churches determine specific and concrete missional objectives? Lindgren and Shawchuck suggest the following steps to approach this question:⁶

1. First of all, to define the theological dimensions of a church's mission statement, the following steps will be helpful:

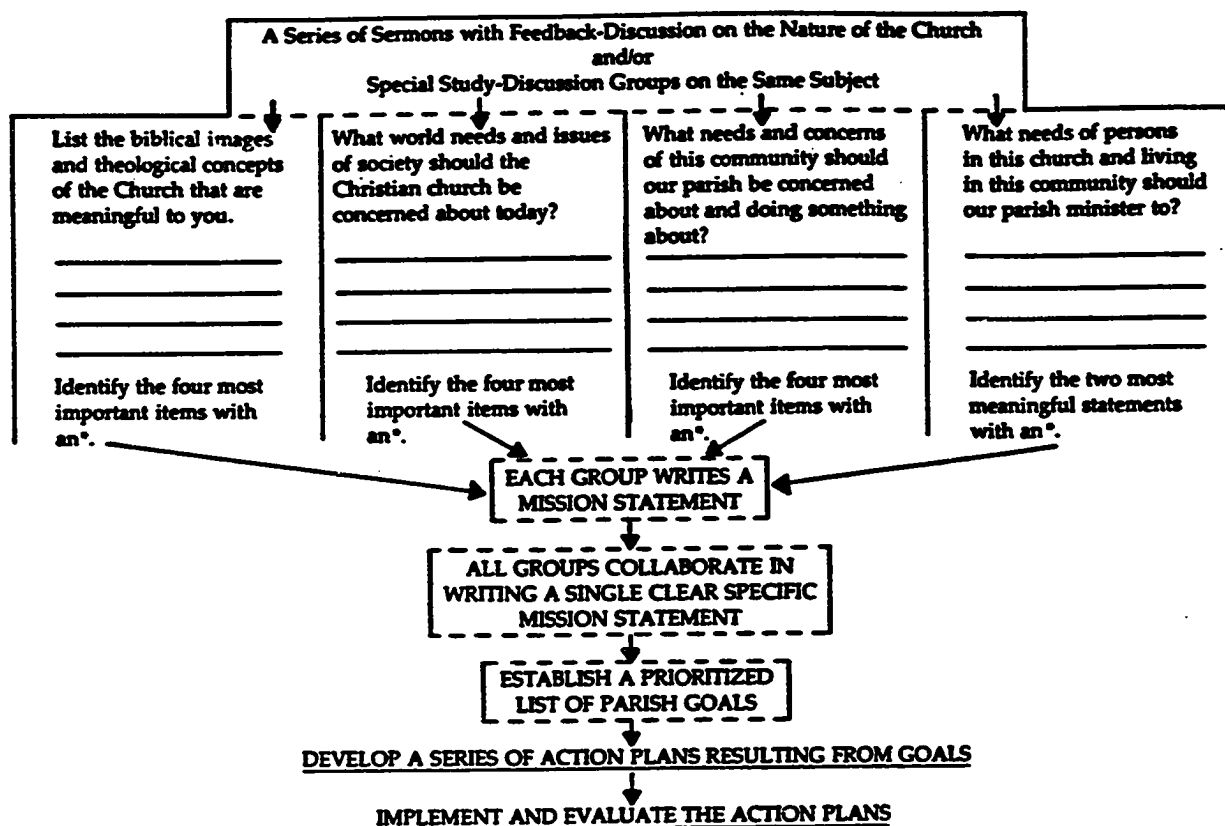
- a. Bible study to give a clear sense of image and concepts [nature and dimensions] of the church as God working through his people.
- b. Doctrinal and theological studies to formulate a theological and doctrinal concept of church.
- c. Study of denominational tradition to build identity as a part of ecclesiastical bodies.
- d. Careful survey on the needs from the world and contemporary society.
- e. Clear identification of the local church's immediate context.
- f. As the church does all the things above, it should recognize the presence of the Holy Spirit and open itself to him/her.

2. A model for developing a church mission statement: the local church can develop its own mission statement by following the steps indicated on the church.⁷

6. Ibid., 50-52.

7. Ibid., 53. Chart taken from Management for Your Church by Alvin J. Lindgren and Norman Shawchuck, copyright © 1977 by Abingdon, used by permission.

A PLANNING MODEL TO DEVELOP A MISSION STATEMENT



In light of the above steps, we may observe some weaknesses in the current mission of church. To begin with, the concept of mission is now understood simply as personal evangelism. We need a strong mission statement through biblical and theological studies. For a desirable future, all of the biblical and theological studies must be transformed from a personal dimension of evangelism to theological- missional objectives. Then, our church can clarify those needs and issues of society which it should be concerned about today.

In the system theory of church management, the

concepts of boundary and environment are very important. Properly conceiving the character of boundary and the changing environment are necessary for an appropriate strategy of mission in the local church. If this is not taken seriously, today's church cannot possibly respond to the real needs and issues of its community and of society as a whole. They have only been concerned about building up new churches for their community and society. If this trend continues, the church will become less and less relevant to the society it intends to serve. Therefore, our churches must follow the above suggestions, including the steps and models of specific, concrete missional objectives, having a clear sense of mission as the central nature of the church.

However, to apply this method effectively, the pastor's consciousness of mission must be adequate before anything is undertaken. Rev. Hae Ryong Ha suggests that to solve various kinds of complications which result from rapid growth and misunderstanding of mission, pastors should have a clear description of their own ministerial theology. Those are related to the education which was provided in seminary. They must be able to avoid burning themselves out by concentrating solely on numerical church growth.⁸

 8. Hae Ryong Ha, "Kyohoe eui Keupseongjang, Mueotye Munje Inka?" (Rapid Church Growth: What is the Problem?) Weolkan Mokhce (Ministry Monthly) (January 1984) 76-78.

In fact, unless ministers have a clear missional statement, it is impossible for the Korean churches to commit themselves to holistic mission and maturity. Correct understanding of mission by both pastors and lay persons, support from denominational leadership, and theological support from theologians are the major elements that make holistic mission and a mature church possible.

II. PLANNING PROGRAMS

In light of the system theory approach to church management, this part belongs to the transformation process. As examined, the transformation process is very important for good output. Therefore, above all, planning programs will be discussed. Then the direction of educational programs and small group dynamics will be dealt with.

A. Planning Programs

Generally, most of the programs and policies of Korean churches are made by pastors. However, now is the time to change it because the Korean churches have many capable laypersons, although they need more discipline. As already examined in developing a mission statement, all programs will be put together the same way. The church can touch all of the issues including Christian value system [one of the problems caused by rapid church growth],

education and the Christian's role in society [both social services and social justice].

How can all of the programs in the church be developed? Even though it has been dealt with in a general way, such as following page, more precise consideration is needed relating to organizational structure and intra-interpersonal relationships. The following steps and model which is according to Lindgren and Shawchuck, provide a program planning budgeting system model for the local church⁹ which is appropriate to our situation.

- a. Develop and clarify priorities of each field such as theological-missional programs, educational and disciplinary programs, social participation programs etc. However, these are interrelated with each other. All of these are to be identified by the congregation, however, in the large church, this function could be done by committee.
- b. Deciding priorities and making programs for the total church [determined by the administrative board].
- c. Preparing action plans including budgets according to above programs [decided by administrative board]. Action plans and budgets are prepared by the executive committees.
- d. Build up the total church programs and budgets [prepared by the administrative board and committee on finance].

9. Lindgren and Shawchuck, 88.

A Planning Model to Develop a Christian Role

A Series of Sermons with Feedback-Discussion on Christian Role
and/or Special Study-Discussion Group on the Same Subject

Name the biblical and theological ideas relative to the role of the Christian person which have the greatest meaning for you.

Identify five which you consider to be most vital.

As a Christian, what world concerns and issues in society are of greatest importance to you?

List the five most significant ones.

What are the problems and challenges in this community which you as a Christian are aware of and concerned about?

Which five of these are most important?

Who are the people in need in our church and in our community? List the specific needs.

Name the three greatest needs.

Each Group Write a
Statement of Christians' Role

All Groups Collaborate in Writing
A Single Specific Clear
Statement of Christians' Role

Establish a Prioritized
List of Parish Goals

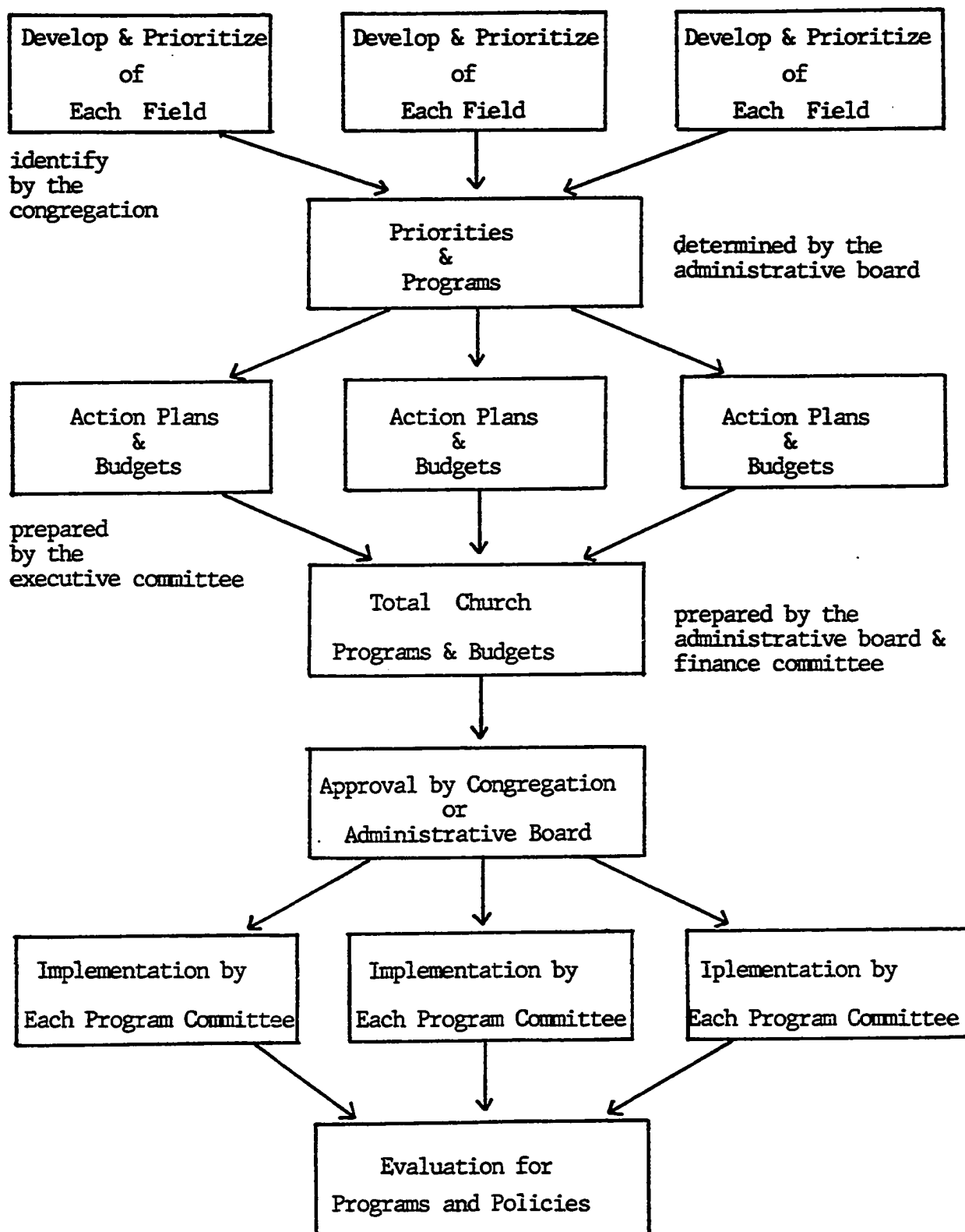
Develop a Series of
Action Plans

Implementation and Evaluate
the Action Plans

- e. Approval by the congregation. In the large church, this function could be represented by the administrative board.
- f. Implementation by each of the program committees.
- g. Evaluation for the next set of programs and policies.

Usually, all of the programs and action plans are made by staffs according to the senior pastor's ministerial policies. To begin with, the senior pastor makes ministerial policies and directions every year, then each part [boards and committees] make programs, action plans and budgets around church staffs. Then, the administrative board decides on programs, action plans and budgets. However, moving toward the 2nd century of the Korean churches, the role of laypersons must be increased while the role of the pastor is being transformed to that of resource person. In the above process, all of the issues of the church will be raised by the congregation, however, in the large church they will be raised by the committee. This is distinctly different from the former process for programming.

All of the above processes would be expressed by the following figures:



Program Planning Budgeting System Model for Local Church

B. Educational Programs

As discussed in chapter V, much consideration is needed about education in the church. In this part, direction of educational programs will be suggested rather than practical programs.

1. Education for Pastors. As previously indicated, pastors should have their own clear theology of ministry. Without this theology, it is very easy for them to lose their sense of direction in ministry. It is possible for them to be very busy, busy enough to resemble successful ministers, but unable to make sense out of ministry, losing balance in ministry. By balance it means not only a balance between quality and quantity, but also that of emphasis on spiritual experience, blessing, and the passion of the crucifixion. It is here that the balance breaks down. Seminary tends to teach students with too much emphasis either on calling or theological knowledge producing an unbalanced education.

It is often said that the church cannot grow larger than its pastor. It is very clear that the contemporary churches are short of qualified pastors and this is a very serious problem with which the church is confronted. Because of the unclear description of the pastor's theology, the tendency is to concentrate on blessings to meet the

people's simple needs and to maintain the current status. But it does not necessarily provide any answers to solve the problem of imbalance, in fact, it even makes the problem worse. Providing education for pastors is not easy, nevertheless denominations and theologians should put great effort into solving this problem.

2. Education for Laypersons. Three points are to be mentioned for layperson education, however, those are interrelated with each other.

First, adult Sunday School class. Education for new members is necessary. Two to four hours of education is all that is required to become a full member after the probationary term and baptism. In fact, there are not many hours available for new members to learn fundamental doctrines and theology such as God, Christ, Holy Spirit, nature of the church, etc. Also, rarely do we find a systematic educational process to teach them how to apply the teaching of the Bible to their daily lives. Therefore, every single local church should have a thoroughgoing educational program for new members.

Generally speaking, the adult class in Sunday School is weaker than those for children and youth. Whereas children and youth automatically join appropriate classes, adult members do not have a great appetite for the classes because of a lack of variety in programs and undeveloped

curriculum. The adult classes need to be made more alive and active.

Secondly, Bible Study. In general, the Korean churches are dedicated to Bible study. Usually, they have it more than once a week. Every Wednesday night, they have a regular Bible class, and every Friday they have a class meeting which includes Bible study for an hour or so. Several programs of Bible study such as, Bethel, Trinity, Crossway, Tyrannus were introduced in Korea and many of laypersons and churches are enjoying them. Many of the churches have an independent method of Bible study. However, material development and training of leaders for the study need to be developed more.

Through Bible study, education and discipline on value systems is possible. In addition to this, more education and discipline are needed as follows:

What is the role of a Christian in today's world, especially in our situation? As indicated in chapter II, liberation is needed from conflicts resulting from differences and oppressive conditions. These include political, economic, physical, and ideological. Reconciliation will help to liberate. In this step, a biblical perspective of reconciliation and reunification can be articulated. Reunification is a dream of Korean people. Nowadays, the policy of reunification is dealt with in a

political perspective only by government, however, Christians must have a separate clear perspective for reunification in terms of Christian faith.

Another issue of the Christian role is to have definite attitudes in their daily lives. In the modern world, the holy [faith] and the secular [daily] lives are distinctively separated, especially in Korea. Living in the church and living in the society [home, businesses, and offices, etc.] are not the same, but lack consistency. What is needed is a more sensible and realistic understanding calling so that church life and social life are consistent and in harmony with each other. A Biblical and theological perspective which nurtures this must be applied to the educational program. In other words, not only must they understand about the nature of church and of the home but also they must have a clear understanding of the Christian image in their social lives. For example, how do they live as a Christian in their businesses? It is not easy, however, clearer attitudes are needed as Christians in our society.

Thirdly, Leadership Training. Robert C. Worley suggests two different items for the design of an effective training system: one is a clear definition of what the church officers, committees, and task groups are supposed to do. These need to understand what they need to do in order

to achieve their objectives. Secondly, the resources needed to do the task must be identified. The resources include ideas, skills, tools, programs, curricula, method, persons, facilities, and money.¹⁰

Many Christian groups ask for good leaders who can lead them in their Bible studies, and advise them concerning journalism, arts, literature, music, etc. in terms of Christian perspective. Able Christian leaders are in demand but supply is very limited. In moving toward a more mature church Korean churches should invest their efforts to train proper leaders to work in appropriate positions. For this, to begin with, there needs to be an investigation of positions and persons that are needed as leaders, then, produce holistic training programs informed by the long range planning of the church.

C. Small Group Dynamics

As Korean churches become larger and larger, small group dynamics becomes more and more important. Whereas some people like mammoth churches, other people like small ones. Carl S. Dudley says in his book, Making the Small Church Effective, "The basic difference between small churches and larger congregations exists in the human

10. Robert C. Worely, Dry Bones Breathe 95-96, Cited from Alvin J. Lindgren and Norman Shawchuck, Let My People Go (Nashville: Abingdon Press, 1980) 115.

relationships among those who attend."¹¹ If a larger church does not have meaningful relationship amongst the congregations, it is not possible for the church to perform its full function. Fortunately, the Korean churches have small group meetings such as class meetings, held in members' homes in turn, but it should be more than Bible study, reaching out to society and communities; the character of small group should be diversified.

III. SOCIAL PARTICIPATION

Each of the local churches exists not in vacuum, but within a context of endless interactive systems such as social, organizational, political and economic systems. In spite of that, too often a church gives attention only to its internal life and structure while its environment [community and society] is changing rapidly and unpredictably. Radical and unpredictable change causes change in life-style, values, and behavioral patterns. Therefore, changing environmental conditions require changing the church's programs and activities.

However, the contemporary churches tend to move into developing areas to take advantage of the situation, rather than trying to meet the needs of the area and the

11. Carl S. Dudley, Making the Small Church Effective (Nashville: Abingdon Press, 1978) 13.

community. Having noticed this, social participation should be done in two different ways. One is that the church should pay close attention to the changes of the community, and should provide it with answers to problems if that is possible. In fact, social service and the issues of social justice are part of this. The other is that the church should not only respond to the needs of the community but also the church should be a positive influence on it.

Lindgren and Shawchuck also suggest that to accomplish the mission of the church, it cannot simply respond to change but also must initiate action to affect and influence other systems and to serve persons outside its membership.¹²

Declining real estate values around church buildings and trouble between churches and the surrounding residents while the church is under construction are both indications that some churches do not respond to the needs of the community. Sometimes even damage is done to the relationships of the churches to their surrounding neighbors. For the long run of true growth toward a mature church, it should build strong relationships with society and with the immediate community. A response of initiative and action including reconciliation and reunification are required. These are mentioned in the program planning.

To accomplish above, Lindgren and Shawchuck

12. Lindgren and Shawchuck, Management for Your Church 72.

discussed four basic viewpoints or various combinations of a local church regarding its environment in relation to its assessment of its own strength:

- [1] A high regard for its system's resources [strength].
- [2] A high regard for the environment.
- [3] A low regard for the environment.
- [4] A low regard for its systems' resources [i.e., a sense of weakness].

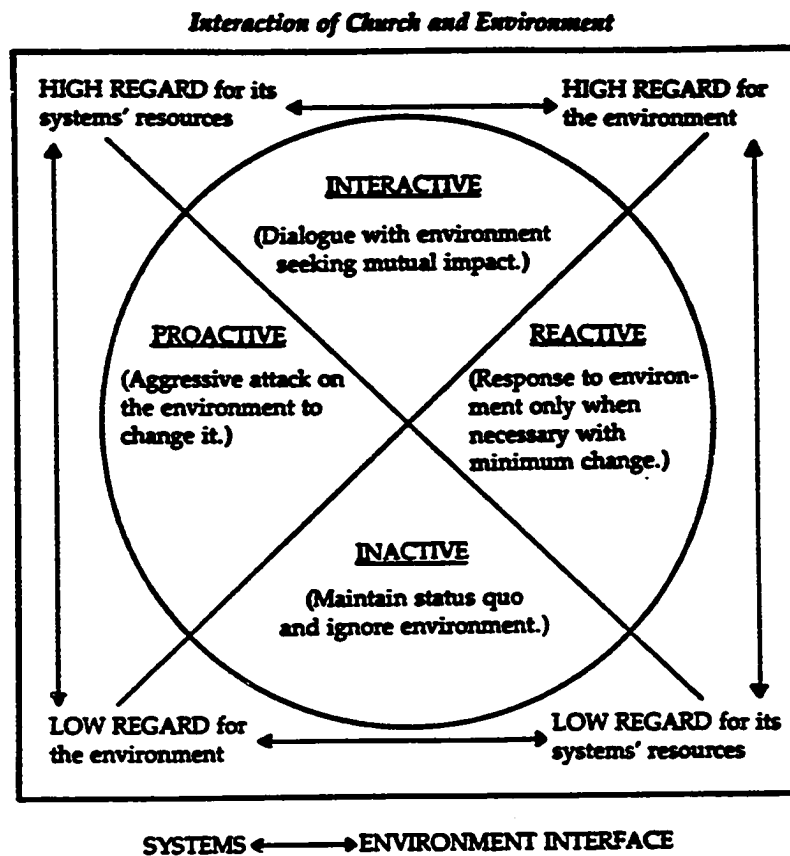
They explained that any particular combination of the above perspectives affects the dynamics of a church's reaction to its environment. Really, this combination affects the leadership style, the organizational climate, and the goals and programming of the church.¹³

The following diagram, suggested by Dr. Douglass Lewis, based upon the view it holds of itself and of its environment, depicts the expected interaction of the church with its environment.¹⁴

To interpret this diagram, read the response identified in any quadrant as indicative of the high or low regard for environment relative to the resources identified at the four outside corners. For example, a church with

13. Ibid., 72.

14. Ibid., 72-73. Chart taken from Management for Your Church by Alvin J. Lindgren and Norman Shawchuck, copyright © 1977 by Abingdon, used by permission.



high systems' resources and likewise high regard for environment is likely to exhibit active participation in the environment.¹⁵ For a church's interaction to be changed from pro-active, interactive, reactive, or inactive it is necessary for the underlying attitude and point of view to change. There must be a fundamental shift in the way a church views its organizational resources and its environment. The attitudes held by church leaders and members about the social context and about the church's inner resources directly affects the relationship between

15. Ibid., 72.

them [church and environment].¹⁶

All programs, activities, and attitudes of social participation must be decided upon and prepared in accordance with the above principal. Most Korean churches exhibit attitudes including inactive, proactive, or reactive, however, these must be transformed toward interactive. A dimension of social participation is not only a means social service and social justice but also helps to develop a dynamic relationship between church and environment for mutual impact. However, as discussed in chapter IV, the boundary between church as organization and community as environment is too thick. Becoming a Christian is not easy. Most of the people have a taboo which prevents a home from having two different religions. Furthermore, the difference between Christian and traditional memorial service is one of the barriers for mission. Therefore, mutual impact between church and its community is not easy. No matter what, it is too difficult. That difficulty must be overcome in order to achieve good output in the future.

IV. HOLISTIC LONG RANGE PLANNING

Kennon L. Callahan suggests twelve different ways for a church to be successful and effective:

16. Ibid., 73.

- a. Specific and concrete missional objectives;
- b. Pastoral and lay visitation;
- c. Corporate and dynamic worship;
- d. Significant relational groups;
- e. Strong leadership resources;
- f. Streamlined structure and social participatory decision making;
- g. Several competent programs and activities;
- h. Open accessibility;
- i. High visibility;
- j. Adequate parking, land, and landscaping;
- k. Adequate space and facilities;
- l. Solid financial resources.¹⁷

The list above is the criteria for holistic growth of the church. Some of the items are not realistic for the situation of Korean church, however, it will not be long before the church has to deal with those. Rather than to be so sensitive in competing with other churches and denominations, comparing physical size, the church has to build a long range mission policy from a mission board of various denominations with all people in the nation in mind. Especially if the committee for mission is participated in by many denominations will it solve the problem of founding and moving churches in the densely populated areas. The following are suggested as long range

17. Callahan.

planning for the church.

A. Future Planning Group

The future grows out of the present but it cannot be seen clearly because of conditioning by past experience and tend to respond to new situations based on that experience rather than embrace the new situation on its own terms. Tradition slows new ideas, causing hindsightedness rather than foresightedness, and fear of what is new and unfamiliar. Creativity is suppressed and new ways of thinking are resisted. Usually, stability is understood as retaining the status quo. But stability needs to be reinterpreted. Stability ought to imply adapting the church to changing times--to function in harmony with the dynamic process called history instead of being like an anchor, holding back progress and growth. Otherwise, the church risks becoming a cultural anachronism.¹⁸

How can the future be uncovered even though it really is hidden in the midst of the church? Lindgren and Shawchuck suggests a future planning group in the church that is related to its environment. Participants of a future planning group should include people with special knowledge in key areas of the environment even if they are nonmembers. The following key environmental areas for the

18. Lindgren and Shawchuck, Management for Your Church, 74.

local church are listed, and are related to Lindgren and Shawchuck's suggestions:¹⁹

Environmental Changes in Key System in Recent Years

Technical	Social	Organizational	Personal
<ul style="list-style-type: none"> - Automatic and nuclear power - Space exploration - Computer science - Electronic advances - Television, video communication - Medical system - Transportation- Air, Highway, Subway 	<ul style="list-style-type: none"> - Advancement of human rights - Liberation movement - Meaning of war - Reunification - Environmental threat - Equal housing and education - Energy crisis - Student movement - Labor movement - Protective trade of U.S.A. - Disparity of wealth 	<ul style="list-style-type: none"> - Participative decision-making in government, industry and educational policies - Educational revolution - World economic structure - Political shift of life 	<ul style="list-style-type: none"> - New life style - Sexual revolution - Women's liberation - Family type change - Values change - Individual freedom (Individualism) - Reunification of family (Separated by Korean War)

They analyze and project probable future changes in key environmental areas and then the group suggests alternate strategies which the church might use to related to the expected future course of its social context. Through an investigation and study made by the future

19. Ibid., 71.

planning group, the church can respond to environmental changes and their needs in an appropriate time frame.

B. Holistic Long Range Planning Committee

Related to a future planning group, every church should institute holistic long range planning. While a future planning group focuses its planning on the church's environmental changes, this committee focuses its planning on the totality of the church such as directions, policies, programs, activities, etc. For holistic long range planning, the following issues of each field should be considered:

Mission	Worship, Education Fellowship	Social Participation	Building and Structure
<ul style="list-style-type: none"> - Specific, concrete missional objectives and priorities - Tools and human resources - Build new churches - Relation to community and society - Issues of community 	<ul style="list-style-type: none"> - Dynamic worship - Spiritual discipline - Group dynamics (Relational group) - Education on values and the Christian role - Leadership - Pastoral care - Youth program 	<ul style="list-style-type: none"> - Various social services - Involvement in decision-making in politics, the labor movement, the student movement - Liberation movement - Reunification and reconciliation 	<ul style="list-style-type: none"> - Open accessibility - High visibility - Adequate parking, land, landscaping - Adequate space and facilities - Education facility - Community center

Holistic long range planning also could be made in the same way as the above steps. However, program planning and budgeting system models for a local church require a term of 3 years, 5 years, 7 years, 10 years, 15 years, or 20 years. Through holistic long range planning, the church could grow with a sense of maturity because long range planning was made in terms of holistic perspectives toward a desirable future for the church.

V. EFFECTIVE ADMINISTRATION

For a church to grow to full maturity, it is necessary to have more advanced administration policy. The field of church management and administration is not fully developed in Korea, however, this is the area to which a lot of theological studies and practical efforts should be spent in order to make the churches more mature.

For a mature church through effective administration, the following suggestions would be contributed.

A. Using Managerial Factors and Process as Sensors of Ministry

Ministerial work should be checked and evaluated continuously for a holistic ministry toward a mature church. All policies, programs, and action plans could be checked in terms of managerial factors and process such as

following aspects.

1. Clarifying the objectives

- Is the goal and purpose clear?
- What is its organizational goal [policy, program, or activity]?

2. Planning

- What is a policy which is related to this planning?
- What should be the design of programs?
- What are the priorities which are related to this planning?
- What procedures do we follow in the programs and action plans?
- Where do we find resources [persons and materials] for programs, and action plans?
- How do we select methods for achieving the goals of these programs and action plans?

3. Organizing and Implementation

- What is the current status of organization for performing the policies, programs, or action plans?
- What are the job descriptions?
- Are relationships and responsibilities clarified?
- How is the assignment of authority done?
- Is the selection of personnel appropriate?
- How effective is the training and developing of their skills?
- How solid is the interconnection between the various subsystems and the total organizational system?

4. Controlling and Coordinating

- What is the process in terms of goals and purposes?
- Is the work evaluated?
- Is the evaluation fed back through as input?
- How is the coordination with other systems or the total organizational system carried out?

5. Evaluation and Communication

- How good is communication and evaluation in light of the stated goals and purpose?
- Is there some interchange of information for the next set of plans?

In light of the above aspects, all of the church policies, programs, activities, and other works for ministry could be examined. Through using the above process, churches could become more mature.

B. Using Church Management in terms of System Theory as a Sensor of Maturity

For checking up on the maturity of a church, six components of organizational systems could be used as sensors. Even though the Churches have many congregations, budgets, and great buildings, without good output, it is immature. The following aspects could be used as sensors of maturity.

1. Input System

- What happens to new members?
- How adequate are the financial resources?
- Do we have modern equipment?

- Do we know modern technology and teaching methods?
- How is the community changing?
- What is the denomination's asking?
- What are the social-economic trends?
- Do we have some information about new religious trends?

2. Transforming System

- Are the theological-missional objectives clear?
- How efficient is the organization of the church?
- Is there enough organization to accomplish the church's goal?
- How are the interpersonal relationships among pastor, staff, congregation, and organizational units?
- What is the policy, program, and action plan in each field?
- How relevant are the policies, programs, and action plans of the total church? [mission, education, discipline, social participation, worship, fellowship, small group dynamics, etc.]

3. Output System

- Is there growth in people's lives?
- Is there impact on the community?
- Is there support for denominational requests?
- Does the church influence society?
- Does it support schools, hospitals, and nursing homes, etc.?
- Are young people attracted to ministry?
- Is there attention to neighbors who need our help?
- What is the response to social issues such as the labor movement, student movement, and reunification?

4. Environment

- Is there concern about the needs and issues of the environment?
- What should the response be to the environment's needs and issues?
- What are the ways to influence protection of the environment?

5. Boundary

- What are the buildings, equipment, property line, judicatory boundaries?
- What are the local parish traditions, history, social stance and denominational traditions?
- Are there some barriers between church and community [society] that cannot be broken?

6. Feedback Loop

- Is there an adequate feedback loop?
- What kinds of feedback are received?
- Are those enough as feedback? [position, sex, age, etc.]
- Is there some criteria for feedback?

In light of the above aspects, all of the weaknesses of the system will be uncovered, however, through careful consideration of these discoveries, the church could maintain a balance of growth toward maturity.

VI. CONCLUSION

It is not a simple task to suggest the way for the church to become mature. However, without analyzing church

growth and suggesting direction for the church which looks forward to the second century of Protestant mission, there can be no hope to have good future. For a more mature church, the followings are suggested:

Mission is understood as the whole church bringing the whole gospel to the whole person in the whole world. All churches in Korea need to overcome a dimension of personal evangelism as the understanding of their mission. A mission statement should be made by the congregation, and furthermore, more programs and action plans could be made by congregation, rather than by the pastor and staff.

A total church planning program is very important because without this, we could not expect a productive future. The planning process will be adapted according to the church's situation, however, all of the issues are to be identified by the congregation.

Social participation should be interpreted so that the church not only simply responds to social needs but also initiates action to affect and influence the community and society. For this the church should investigate its environment, community, society, and world.

Holistic long range planning is necessary for a becoming a mature church. Most of Korean churches have grown rapidly, however, that growth are not based on

holistic long range planning. This is the time to build a sense of action and holistic long range planning.

Effective administration also would contribute to a more mature church. Managerial factors and process, and church management in terms of system theory all could be useful tools for checking up the workings of ministry towards a more mature church.

CHAPTER VII

CONCLUSION

As Korean Protestant church moves into its second century, she faces a vital and challenging task--to review and analyze what has taken place in the first one hundred years and use that information to evaluate the present situation and plan for a constructive future. In particular, the past twenty five years have shown dramatic growth in terms of numbers, but the effects of this growth have not all been positive. While quantitative growth has been great, the quality of growth both for the corporate church and for individual members has been undercut. This condition is a natural byproduct of the situation of rapid numerical expansion. It is not because of intentional neglect, but rather benign neglect. It has been simply an omission, an oversight, and now the results of this neglect are demanding attention.

As Emil Brunner has rightly stated, "The church exists by its mission as fire exists by burning." Mission in Korean Christianity has been exclusively centered on personal evangelism. The zeal for this mission has burned like wildfire, to be sure, but like wild fire, it burns without direction and purpose, simply consuming indiscriminately. This single focus of mission has some

side effects. One is that the growth tends to revolve around clerical leadership while the lay leadership remains undeveloped and falls into patterns of passivity. Another effect is that the church tends to focus inward, looking upon itself rather than out at the world around it. Its purpose is to bring members in, convert them, rather than meet the needs of people where they are. The result is that the church appears to exist only for Christians and not for the society as a whole. The church's voice is deemed not relevant to the society as a whole, but relevant only to those who belong. Therefore, the church's theological and prophetic voice loses what should be its real audience--the world.

Now, having defined the present context, the question is how to bring about holistic growth--growth both in terms of numbers and growth towards maturity. This project in fact pursues the question and suggests direction towards holistic growth based upon and springing from the miraculous growth of the period since 1960. Church management based upon system theory is suggested as a tool for setting the proper course for the future of Korean Christianity. The first chapter introduced it.

The second chapter of this project described the nature and dimensions of the church. Furthermore, it assessed the shape of ministry by which the church carries

out its mission in the context of the concrete world historical situation.

In the third chapter, the thrust was to investigate the type of church administration now in place, to explain the way administration is understood and how it is valued, and finally, to analyze the components and processes of management in the churches. A common denominator in these aspects is the biblical and theoretical foundation for church administration throughout.

The fourth chapter explains the system theory of management and its applications to church management. System theory is applicable in a wide variety of fields and disciplines such as management and administration, psychology, counselling, etc., and is applied to church management by Alvin J. Lindgren and Norman Shawchuck. There are varied applications of this theory, depending on the particular context of church management. It can be applied generally to church management, however, without serious difficulty in our particular context.

System theory yields many fruitful suggestions for Korean churches because it effectively provides the church with constructive methods to interact with its environment. This is quite helpful to the Korean situation because much emphasis is put upon the transforming process which links the system to its environment. This is precisely what the

Churches in Korea have not done historically, and as a direct result has found itself growing numerically and inwardly, but not qualitatively and holistically.

In the fifth chapter, the history of the church is reviewed with particular attention given to church growth patterns and the problems which have resulted from those patterns. Included is a discussion of the religious mentality of the people, the historical and social situation of the country at the time of the dawn of Christian missionary work in Korea, faith development of the church, and the social and political elements of the growth of the church. The current problems, which result at least partially from the great growth, include misunderstanding of the true nature of mission, difficulties in providing effective Christian education to such large numbers, conflicting value systems, mammothization of churches and all of the associated problems, and finally the lack of social participation by the church. An exemplary case study for these factors is the Chongkyo Methodist Church in Seoul.

The sixth chapter suggestions were made for possible directions in the future for the church. These suggestions were based on the principles of system theory as applied to church management. Suggestions included correcting the misunderstanding of the true nature of mission, developing a mission statement to reflect this change, and establishing

programs and plans of action to put this new understanding of mission into effect, including a feedback process by which the programs and actions can be evaluated according to the goals and purposes established by the mission statement.

The suggestions made in this chapter go into some depth in terms of principles and concepts, but must remain non specific in terms of content so that they may adapt themselves to the situation as needed. Among these in depth suggestions, an ongoing planning program is vital. This can itself become a transforming process because of the features of evaluation and feedback by which the church can see itself realistically in relation to its environment [concrete world historical situation].

Social participation is another element. It is not so much a separate and distinct element as it is a part of the whole [system]. Social participation is more than just social service and pursuit of social justice. As with the ongoing planning, it requires interaction with the society and the cultural context. The church must mobilize its power and use it to transform the society, and inevitably, by the interaction of church and society, the church itself must be willing to be influenced by and transformed by the society. Social participation must be a two way street. The church must be aware of its societal context, it must

have its finger on the pulse of society. The church must work to prevent self isolation, but in achieving this, the church must be willing to risk having to adapt and change rather than struggle to preserve the traditional institution.

Long range ministerial planning is another indispensable component for accomplishing holistic growth in the church. Every program in the church must be reviewed from the perspective of managerial process and function. In doing so, the church may be able to discover some underlying causes why it does things a certain way, and may find that those reasons have no basis in the true mission of the church. This may be a key element in setting the church on a course towards holistic growth and maturity. By applying the systems approach, the church might improve and make more constructive the organizational components. When the necessary elements of input, boundary, transformation, output, feedback, and environment are vectored into the organizational scheme, new power for efficient growth may be discovered.

Whereas the ministry in Korea tends to be emotional, that of the Western hemisphere is analytical. A personal relationship in Oriental society is based upon sympathy, whereas in the Western societies it is based on work. This fundamental difference results in some criticism by groups

of pastors who insist that an analytical Western style of ministry will not fit into an emotional, sympathetic, and charismatic orientation to ministry such as is found in Korea. However, it is inescapable that this latter form of ministry reaches a boundary, and has a limited potential in terms of holistic growth and maturity for the church.

All of this does not mean that one mode is better or more effective or more efficient than the other. It is only fair to say, that if the analytical mode is pursued without regard for the emotional, then this approach also has a finite boundary for holistic growth. The Korean church has a very promising future indeed, if it can become open to the advantages of systematic analysis and organizational science from the Western circles. This does not mean that the passionate and emotional zeal which has characterized the Korean church ought to be abandoned in favor of a new approach. It means instead that a synthesis of the two is called for. This analysis is not a criticism of what has gone on in the past, it is rather a suggestion of we can take the good that has been achieved, and reach even higher levels of growth in the future.

It is a crucial time for the Korean church. To remain static is to shrink and die. Any system which does not regenerate, reform, and constantly renew, is destined to extinguish because of the phenomenon known as entropy. The

momentum of the period of great numerical growth based on emotional and passionate enthusiasm must become the grist for a new and dynamic future. It must not be discarded or abandoned or labelled as outdated, but it must be fed back into the system as input, and transformed into new growth.

When a tree grows, the new young branches are supple and sway resiliently in the breezes. They produce more leaves and fruit, and reach higher toward the light than was possible when the tree was younger. The older branches become thick and rigid, and they lose their leaves and instead grow crusty layers of bark. But the bigger branches feed and support the upper ones. Just as the mature tree must have a thick trunk and heavy branches, so must it have newer and younger ones, or else it is a dead tree.

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APPENDIX

QUESTIONNAIRES [INTERVIEWED BY LETTER]

1. History

- a. statistics of 1910, 1915, 1925, 1950, 1953, 1959, 1965, 1969, 1978, 1979, 1982, 1984

2. Mission

- a. Concept, definition of mission
 - Senior Pastor
 - Minister in charge of mission
 - Chairperson of Mission Committee [Lay Leader]
- b. Organizations for mission
- c. Projects, programs, activities of mission
- d. Budgets for mission

3. Education

- a. Policy
- b. Organization
- c. Programs and Budgets

4. Relationship with Community and Society

- a. Project for relationship with community and society
- b. Policy for changing surrounding community
[from residential area to office building area]

5. Others

- a. Long-range planning
- b. Process of evaluation, feedback